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A SPIRITUAL  
AND  
MOST PRECIOUS PEARL,  
Teaching

ALL MEN TO LOVE AND EMBRACE THE CROSS,  
AS A MOST SWEET AND NECESSARY  
THING UNTO THE SOUL.

By Otho Wermuller.

Translated into English

BY MILES COVERDALE.

"He that taketh not his Cross, and followeth after me, is  
not worthy of me." Matt. x. 38.

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### The Publisher's Preface to the present Edition.

---

The Protestant Churches being indebted to the ever memorable labours of MILES COVERDALE, for the translation of this little Volume into our native tongue, the Publisher feels confident that it needs no other recommendation.

It will be well for the Reader to keep in mind, that the little work before him was written in very troublesome times, when the piety of the Reformers was exposed to the test of persecution under every form, and when such a publication must have been every way seasonable, and of the highest value to the suffering followers of Christ; and thus by its useful pages, he will learn to sympathise with the sufferers of past ages, and to give thanks to God, for his own



christian rest and peace. The Publisher is of opinion, that his Readers will feel themselves laid under some little obligation to his subordinate services, in rescuing such Works as "**Coberdale's Godly Letters of the Martyrs**," and "**The Precious Pearl**," from their approaching oblivion.

The present Edition is a faithful reprint from an Original Copy, purchased at a very high price; and considering the Scriptural and invaluable Instruction of its pages, a hope is indulged, that it will meet with favorable reception in the present day and obtain a wide circulation: a similar copy to the one from which it has been printed (belonging to Sir Marl M. Sykes) was sold for 10l. 10s.

The Publisher.

A

*Spirituall, and*

Most Precious Perle, tea-  
ching all men to loue and im-  
brace the crose as a most avete and  
necessary thing vnto the soule: vwhat  
comfort is to be taken thereof, vwhere  
and hovv both consolation and aide  
in all manner of afflictions is to be  
sought: and againe hovv all men  
should behauе themselves  
therin, according to  
the vwordes of  
GOD.

Wrytten for thy comfort,

by a learned Preacher, OTHO  
VVERMVLLERVS.

And translated into Englishe, by  
M. MILES COVERDALE.

Matt. 10.

He that taketh not his crose, and followveth  
mee, is not mete for me.





## THE PRINTER

TO THE

*Christian Reader.*

WHEREAS (by the sinister dealing of some) this book hath gone abroad as imprinted by me, with more and greater faults, than either hath or shall (I hope) be found in any book Imprinted by me indeed: I have thought it good to set it forth yet once again, according to the true copy of that translation that I received at the hands of M. Doctor Milo Coverdale, at whose hand I received also the



copies of three other works of Otho Wermullerus, a German preacher in the city of Tigyrie, who wrote them in the German tongue, as he did certain books more, which are not as yet turned into the English tongue. The names of those books which are translated, are these: This 'Precious Pearl,' which the Author calleth, of 'Affliction,' another of 'Death,' the third of 'Justification,' and the fourth of 'The Hope of the Faithful.' These I have imprinted, with as great diligence as I could, and I hope, according to the copies that I received from the Translator of them, howsoever the same have been by others thrust out in my name, cor-

ruptly enough to my great discredit, and some hinderance also, but with the greatest displeasure to the buyers. Mine hearty desire hath been (dear Reader) alway to be so occupied, that I might live by profiting others, in such sort as that excellent Prince, the late Duke of Somerset, and uncle to good king Edward the VI. wished this 'Precious Pearl' to be imprinted, after he in his trouble had felt the commodity of it: which was, that other might reap the like commodity by the same.

Take therefore this 'Precious Pearl,' now brought to that brightness that it had, when it first came out Imprinted

by me. And use it to thy comfort in all thy distresses. And for the comfort that thou shalt find therein, give God the whole praise. Farewell.

Quod Hugh Singleton.





## E D W A R D

BY THE GRACE OF GOD,

**Duke of Somerset,**

UNCLE TO KING EDWARD

The Sixth, his excellent Majesty, &c. to the  
Christian Reader, greeting.

IF they be worthy praise, who for a zeal and  
desire that they have to do their neighbours  
good, do write and put in print such things,  
as by experience they have proved, or by hear-  
say of grave and trusty men they have learned,  
or by reading of good and ancient authors,  
they have understood to be a salve or medicine  
to a man's body, or to a part or member of the  
same: how much more deserve they thanks  
and praise that teach us a true comfort, salve  
and medicine of the soul, spirit and mind?  
The which spirit and mind, the more precious it  
is than the body, the more dangerous be his sores  
and sickness, and the more thankworthy the

cure thereof. For a well quieted mind to a troubled body, yet maketh quietness. And sickness of body or loss of goods is not much painful to him, that esteemeth it not, or taketh it patiently. But an unquiet mind, yea to a most whole body, maketh health unpleasant, and death to be wished. And an unsatiable mind with a desire of more, maketh riches poverty, and health a sickness, strength an infirmity, beauty a deformity, and wealth beggary: when by comparing his felicity with a better, it leeseth the grace and joy of that it hath, and feeleth the smart of that it hath not.

Now then sith to amend this in wealth, and to take away sorrow and grief even thence, where in very deed is no apparent cause of grief, through our weakness is no less than the work of a very great master of physic, and deserveth much commendation: What is he worthy of, that can ease true grief indeed, and make health where a very sore resteth? I mean, that can ease a man set in affliction,

take away grief from him that is persecuted, loose the prisoner yet in bonds, remove adversity in adversity, or make grievous sickness not to be felt, and extreme beggary to be rejoiced at. Divers learned men heretofore, by reasons grounded of man's knowledge, wrote and invented great comfort against all kind of griefs: and so among the Gentiles and Philosophers' books, be books of comfort. But whosoever followeth but worldly and man's reason to teach comfort to the troubled mind, he can give but a counterfeit medicine; as the Surgeon doth, which colourably healeth, or the Physician which giveth medicines that doth but astonish the sore place, and so deceive the patient. But the true healing of grief and sorrow they had not: for they lacked the ground, they lacked that, that should heal the sore at the bone first, that is true faith in Christ and his holy Word. All medicines of the soul, which be laid on the sores thereof, not having that cleanser with them, be but overhealers: they do not take away the rank-

ling within, and many times, under colours of hasty healing, they bring forth proud flesh in the sore, as evil or worse, than that which was first corrupt.

This man, whosoever he be, that was the first Author of this Book goeth the right way to work: he bringeth his ground from God's Word: he taketh with him the oil and wine of the Samaritan; he carrieth the hurt man from thence where he lay hurt, and bringeth him to his right host, where no doubt he may be cured, if he will apply himself thereto. It is read in history, that the manner among the old Egyptians or Assyrians, was, when any were sick to lay him abroad, that every man that passeth by, might tell if he had been vexed with such like sickness, what thing that was, that did cure and heal him, and so they might use it to the patient.

And by this means it is thought, that the science of physic was first found out. So

that it may appear that this readiness for to teach another that thing, wherein a man feeleth ease of grief, is not only Christian, but also natural. In our great trouble, which of late did happen unto us (as all the world doth know) when it pleased God for a time to attempt us with his scourge, and to prove if we loved him: In reading this book we did find great comfort, and an inward and godly-working power, much relieving the grief of our mind. The which thing now calling to remembrance, we do think it our duty not to be more unnatural, than the old Egyptians were: but rather, as the office of a Christian is, to be ready to help all men by all ways possible that we can, and specially those that be afflicted. And hereupon we have required him, of whom we had the copy of this Book, to set it forth in print; that not only we, or one or two more, but all, that be afflicted, may take profit and consolation, if they will. Yea, and they that be not afflicted, may either see what they should have

that no man standeth so sure, but that  
of affliction and adversity may overt  
and, if the grace of God do not singu  
him, cast him down, and make  
Wherfore it is most necessary alway  
in readiness such godly meditations  
cines, as may pacify God's wra  
ginning to kindle, and defend  
part the bitterness of affliction  
whereof this Book is very  
plenteous and full.

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## Chapter i.

That all trouble and affliction cometh from  
God.

I call all that trouble and affliction, whatsoever is reputed to be contrary to the desire and appetite of man's nature; as, the unquiet suggestions of the flesh, the temptations of the devil, sickness of body, a wicked and froward mate in matrimony, to have disobedient children, unkind and unthankful friends, loss of goods, to be deprived of any old liberty or privilege, loss or blemish of name and fame, the malice and displeasure of men, hunger, dearth, pestilence, war, imprisonment and death. And in this register do I put all kinds of crosses and afflictions, whether they be bodily or ghostly, our own or our friends, private and singular, or universal and general, privy and secret, or open and manifest, deserved or undeserved. In all such things, I say, every

Christian man ought first of all to consider the very root, ground, and beginning, after this wise. That all things whatsoever God sendeth, we ought to take and receive them patiently. For this is once true, that God is our Creator and Maker, and we his workmanship, he is our King, our Lord and

Father. And like as it is not seeming, that Gen. xii. 2. the pot should murmur against the pot-  
Prov. xvii. 5. maker: even so is it much less convenient  
Ec. ii. 24. Isa. ix. 16. that we should murmur and grudge against  
Isa. xlvi. 9. Isa. lxiv. 8. God's will and judgment. And although  
Jer. xviii. 6. trouble and affliction riseth and springeth  
Jer. xix. 11. Mat. xix. 17. oftentimes by the wickedness of enemies,  
Mar. x. 18. and through the instigation of the devil,  
2 Tim. ii. 19. or else by some other mean: yet ought  
we never to imagine that it cometh by  
Ec. xi. 14. fortune or chance, without the permission,  
Isa. xlvi. 4, 5. whether we live in poverty, or in riches,  
6, 7, 8, &c. Ez. xxviii. 2. in the fire or in the water, among our  
2 Chr. xx. 6. enemies or among our friends, seeing that  
God seeth, knoweth, disposeth, and ruleth

all things, as witnesseth the first book of the kings. The Lord bringeth death, and restoreth again unto life, bringeth into the grave, and raiseth up again, putteth down and exalteth also. And Job also testifieth in his misery,—‘the Lord hath given it, and the Lord hath taken it again.’ And Christ saith: ‘There falleth not a sparrow upon the earth without your Father’s will; yea, the hairs of your head are all numbered.’

Seeing then that all our troubles and afflictions come from God, we ought to humble and submit our hearts and minds unto the obedience of God, and to suffer him to work with us according unto his most holy will and pleasure. Wherefore whosoever unseasonable weather shall hurt, and perish the corn, and fruit of the earth, or when a wicked man shall mis-report us, or raise up any slander of us, why should we murmur and grudge against the elements, or go about to revenge us of our enemies: for if we lift not up our minds, and consider that God layeth his hand upon us, and that it is he that striketh us, we are even like unto dogs, and no

better, which if a man do cast a stone at them, will bite the stone, without any respect who did cast the stone. And again, no man ought to be unwilling or discontent to render again that talent or pledge that was committed to him, only to reserve and keep. It is that God, that giveth us life, health of body, strength, wife, children, friends, riches, honor, power, authority, peace, rest and quietness, for a time, so long as pleaseth him. Now if the same God will take again some of these things, or all, he taketh nothing but his own, and even that which we did owe unto him. For the which cause to murmur against his will, and to strive against his judgment, it cannot be but an heinous and a grievous sin.

### Chapter ii.

That trouble and affliction, and adversity, are sent unto us of God, even for the punishment of our sins.

**N**OW what thing moveth or causeth God to send home unto us, and visit us with affliction, trouble, and vexation. *Concerning* this point, mark this well:

whatsoever any man hath merited and deserved, that ought he to bear, and to suffer willingly and gladly. Let every man appose and examine himself, whether he hath not deserved to be corrected and chastened of God, if it be not for any special thing at the present instant, yet for other sins committed at other times. Now will our Lord God, in all manner of punishments and visitations, declare the order of his righteousness and his heavy wrath and indignation against sin and Rom. v. 9. wickedness; for he saith in the second commandment: 'I the Lord, which am thy God, am a jealous and an earnest God, and I will visit the sins of the fathers upon the children, even unto the third and fourth generation, if they hate and contemn me.'  
And in the fifth book of Moses are all the Exod. xx. 5. Ex. xxxiv. 7. Deut. v. 9. Deut. vii. 9. Num. xiv. 18. Nah. 1. 9. plagues rehearsed one after another, which Ex. xxviii. 16. Ecc. xvii. 12. shall be poured out upon the wicked and ungodly, and in Luke it is said thus: 'If Luke xiii. 5. God punish-  
eth sin with  
like sin. ye do not amend ye shall all perish:' and that we may perceive even before our eyes evidently, how that punishment and plagues are the due reward for sin. God tempereth and frameth the punishment, even like

unto the sin; so that they do both agree together as well in form and likeness, as in proportion and quality. As for an example, like as David defiled Uriah's wife

<sup>2</sup>Sam. xi. 4.

even so were his wives defiled unto him again. He caused Uriah to be slain and destroyed, and therefore did his son destroy his own brother again, and stirred sedition and uproar, and hunted and drove his father out of his kingdom: so that no man can sufficiently express the great misery and punishment, that David and his people suffered, for the shameful wickedness and abomination that he had committed. Now consider and weigh, as i

<sup>2</sup>Sam. xi. 17.

<sup>2</sup>Sam. xiii. 29.

<sup>2</sup>Sam. xv. 11.

<sup>2</sup>Sam. xvi. 6.

<sup>2</sup>Sam. xvii. 1.

<sup>2</sup>Sam. xx. 1.

<sup>2</sup>Sam. xxii. 1.

<sup>2</sup>Sam. xxiv. 15.

1 Chr. xxii. 8.

Wis. ii. 23.

Eccl. xvii. 2.

were in a true balance, the righteousness which God requireth of us on the one side, and again the whole trade of our life on the other side. If the generation of mankind had been conformable unto the law of God, and had not swerved from the same, it had been altogether thoroughl happy and blessed evermore, and shoul never have rotted and dried away, like the fruit and flowers of the field. But swerved and fell away at the first, even from the beginning. Our first paren

*Gen. iii. 6.*

and progenitors did neglect and despise God's commandments, and so we through their fall are corrupt and infected, our reason, senses, and understanding blinded, and our will poisoned. We feel and find in us wicked lusts and affections, we seek in the world lust and pleasure, even against the holy word of God. And like as if an ass were trimmed and decked in a Lion's skin, and would needs be a Lion, yet his long ears, being always upward, should easily descry and bewray him: even so if we adorn, garnish, and set forth ourselves with certain glorious beautiful works never so much, so that no man can say but that we are utterly innocent and unculpable in divers and many points; yet notwithstanding we have filthy, unclean, and wicked hearts, full of security and neglect of God, altogether given to the love of ourselves, and to all manner of dissoluteness. Now therefore, if we be assaulted and visited with sickness, poverty, war, sedition, we ought not to ascribe these things, one to the magistrate, another to the preacher and minister of God's word, or to the faith and religion itself, and the third to the

blame the physician, as thou  
the only occasion of the corri  
within the body, notwithstanding  
hath brought and driven then  
man may evidently see and perce  
but the misbehaviour and unte  
of the man himself is the ve  
casion, and the only root there  
we ought not to ascribe any bl  
unto God, if he send unto us  
pain and trouble, but to thine  
a medicine and remedy meet  
and every man to ascribe the  
and occasion thereof unto him  
own sins, and to refer the blam  
else.

And this example did the he

of the wickedness of our fathers, is Jeru- Dan. ix. 5.  
salem and thy people destroyed, even of  
those that dwell about us. For the which  
cause we ought rather to lament and be-  
wail, yea, and to cry out, alas, alas, out, out,  
upon our sins and wickedness, than either  
upon any infirmity, sickness, or upon any  
other affliction or tribulation, which we  
suffer by reason of our sins.

Bar. i. 18.  
Bar. ii. 12.  
Bar. iii. 1.  
Jonas i.

For if we should wail, and be heavy  
without reason or measure, when God  
doth nothing, but execute justice and  
righteousness upon his enemies, what were  
it else but to mislike the righteousness of  
God, and even to love that thing, which  
God hateth: and what is this else, but  
only the very righteousness and goodness  
of God, when he punisheth, martyreth,  
and utterly subdueth and destroyeth in us,  
here in this world, his and our greatest  
enemies, that is to say, our sins: there-  
fore to sorrow and mourn without measure  
in the midst of affliction and trouble, is  
nothing else, but to shew thyself a friend  
unto sin, which is thine and God's highest  
enemy. Wherefore, we should rather laud  
God, and highly rejoice, not specially be-

cause of the misery and affliction, but in the righteous and gracious will of God. Righteous, I say, because he punisheth sin. And again, gracious and merciful, forasmuch as he doth punish it much more easily, than we have justly deserved.

### Chapter iii.

All manner of troubles and afflictions, whatsoever they be, are always much less and lighter than are our sins.

WHENSOEVER a man doth give a small and light punishment unto him that hath deserved much greater, it is reason that he receive and take it patiently. As one that hath slain and murdered a man, if he be but beaten or whipped out of a city or other town, he taketh it in good part, because he knoweth well enough, that he hath deserved to be hanged. The holy woman Judith thinketh that all these transitory punishments are much less and far inferior unto our sins and wickedness. Wherefore if thou suffer poverty, sickness, or any other adversity, consider and think with thyself after this manner: Well, thy manifold sins have deserved a thousand thousand times

more grievous punishment, more heavy sickness, more horrible war, and more intolerable imprisonment. And if all the miseries of the world should come together upon one heap unto thee, yet thou hast deserved much worse; for thou hast well deserved the full power and tyranny of the devil, and eternal damnation, which notwithstanding God hath kept and taken from thee of his mere mercy, only for Jesus Christ's sake. Item, he that hath received always good and prosperous things, ought not to marvel and wonder, if sometime he receive also some misfortune and adversity. Even the children of the world can say, that there is never a good hour, but hath also deserved an evil. Now so merciful is God, that he suffereth no man upon earth unrewarded with one benefit or other. As well before trouble as after, yea, and also in the very time thereof, he giveth him many high and excellent gifts and benefits, as well bodily as ghostly, corporal as spiritual.

As for his benefits before trouble and affliction, we have a notable example set before our eyes in Job, which saith: 'Seeing Job 11. 10.

ceive the evil? likewise, P.  
being an heathen man, as h  
a friend of his, whose dear :  
was departed out of the  
other things, he wrote after  
'This ought to be a singula  
thee, that thou hast had an  
a precious jewel so long a ti  
four years did she live with  
was never any strife, brav  
tion between you, nor never  
once displeased the other.  
thou wilt say, so much the mo  
unwilling am I to forbear, a  
out her, seeing I lived so le  
quietly with her. For we for  
pleasures and commodities  
proved and tasted but a littl

ce to consider other good and prosperous things, which we have and enjoy still: it through the remembrance and con-  
sideration of them, our smart and pain-  
ly be eased, mollified, and mitigated.  
for example, thou art a weak, impotent,  
a diseased man in thy body, but yet  
th God given thee reasonable and con-  
nient goods and possessions to sustain  
e with: or else if thou hast scarceness  
lack of goods, and riches, yet thou  
t no lack of bodily health. Now, if we  
l not set and weigh the one against the  
er, then are we like unto little children,  
ich if any man happen a little to disturb  
hinder their play and game, or to take  
t manner of thing from them, they will  
and bye cast away all the rest also,  
l will fall on weeping. Even so were it  
sible enough for us to do likewise, when-  
ver any misfortune should happen unto  
to wax angry and displeased, and to  
e no manner of lust, nor desire to use  
to enjoy that good that still remaineth  
is left behind. Be it in case that thou  
t deprived of all manner of bodily  
fort: yet in thy breast and heart thou

Isa. lili. 5. hast the knowledge of Jesus Christ, which  
Rom. v. 25. hath redeemed thee out of hell and dam-  
1 Cor. v. 7. nation, that was due unto thee: in respect  
Col. i. 14. 1 Pet. iii. 18. of the which damnation all plagues of the  
Heb. ix. 12. 13, 14, 15. earth are to be esteemed, as one little drop  
of water against the whole sea. Besides  
this also through faith, thou feelest a con-  
fidence and assurance of everlasting and  
Rom. viii. 18. eternal joy. As St. Paul doth write of the  
same, saying: 'I suppose that the afflic-  
tions of this world are not worthy of the  
glory that shall be revealed unto us.' An  
example have we set before our eyes in  
Luke xv. 10. the prodigal and desperate son, which did  
so humble and submit himself, that he  
desired no more to be taken for a son,  
John viii. 12. but to be put to labour as a day-labourer,  
and an hired servant, so that he' might  
but only remain in his Father's house.  
Even so, whatsoever God sendeth, ought  
we to take patiently, so that we may but  
only dwell in the house of God, in heaven  
with him everlastingily. Now, if any man  
should think thus, God doth not punish  
others which have committed much more  
heinous sins, with so great and grievous  
plagues and diseases as he doth us: that

were unreverently and unchristianly imagined of God. For what if thou thyself be more wicked than any other: But be it so that others do live more wickedly and licentiously than thou. What, wottest thou how God doth punish them ! the greatest and most grievous pains and punishments are the inward sorrows, and secret punishments of the mind, which are not seen with the outward eye. And although they have no special sorrow, nor singular grief, that appeareth unto thee, and thou knowest not what God meaneth thereby: yet oughtest thou (as a child unto the Father) to give unto him honour, laud, and praise, that he disposeth all things with such wisdom and in such order. And when he seeth time, he will reward and consider all such things as have been wrought and committed heretofore against his most right and just laws, according as they have deserved.

... you, or a loving and I  
towards us.

IT is not sufficient for us to l  
manner of affliction com  
permission and sufferance of  
just judgment by reason of or  
in extreme temptations and in  
sities, these are the first thoug  
ginations that come into our r  
much as I have grievously o  
with my sins, therefore is h  
with me, and now become n  
and hath cast his favour from  
we prevent not, and shift away  
tasies and imaginations in tin  
make us to fly from God, to i  
and to abhor and grudge aga

ught heretofore, this admonition doth also pertain. We ought to receive with high anckfulness, whatsoever God of a fatherly id loving mind, and not of any indignation toward us, sendeth unto us, whether it be to the flesh pleasant or grievous.

The Lord God visiteth us with temporal id transitory misery, even for the very treful and Fatherly heart that he beareth ward us, and not of any hatred or indignation against us. For God is reconciled, id at one with all Christian men, through s Son, and loveth them, even from the very round of his heart. For the which cause, wsoever, or by what manner of mean it be that God punisheth and correcteth us, he doth it not because he hateth us, as though he would utterly refuse and cast us way: but of very pity and compassion, ly to receive us as his children, to keep id preserve us, to exercise and practise us, to humble and to bring us down, and to ir and press us forward, that prayer, ith, the fear of God, obedience, and other irtues may wax and increase in us, to his onour, and our salvation. Testimonies for this have we, first: 'As truly as I live, I

Tobit xii.  
Job. v. 17. 18,  
19. 30. &c.

Prov. iii. 19.  
Hosea vi. 1.

1 Pet. iv. 9.  
James i. 2.

Heb. xii. 1 2.  
3. 4. 5. &c.

Apoc. iii. 19.

— THE MORTALITY ACCORDING  
God meaneth, and so receive them,  
of his mere goodness turneth them  
wealth and profit, working and fin  
thereby our perfect salvation.

And wheresoever the heart can-  
ceive this comfort, that God correcte  
punisheth for very merciful favor an  
toward us: there of necessity mu  
temptation and grief be much the g  
and the party at length fall to utte  
peration.

### Chapter 5.

That only God for Christ's sake, and t  
very mercy, love, and favor, doth c  
and punish us.

THE very right and only cause o

pestilence, and all manner of plagues. Now hath Christ ransomed and made full <sup>Isa. llii. 4, 5,</sup>  
satisfaction for all the sins that we have <sup>6, 7, 8, &c.</sup>  
committed. He hath redeemed, paid, dis- <sup>John i. 20.</sup>  
charged, and made harmless unto us all <sup>John iii. 16.</sup>  
our misdeeds with his bitter death, vic- <sup>Rom. v. 6, 7.</sup>  
tories, and resurrection, and hath satisfied <sup>Rom. vi. 3.</sup>  
his Father's righteousness, as St. Paul <sup>Rom. viii. 1.</sup>  
doth testify very comfortably; saying, <sup>1 Cor. v. 7.</sup>  
'Jesus is become and made unto us our <sup>Eph. ii. 5.</sup>  
wisdom, our righteousness, our sanctifica- <sup>Col. i. 14.</sup>  
tion, and our redemption. So that now if <sup>Col. ii. 13.</sup>  
afflictions hurt us only by reason of our <sup>1 Pet. iii. 18.</sup>  
sins, and our sins be satisfied and dis- <sup>John iv. 9.</sup>  
charged through the death and passion of <sup>Heb. ix. 12.</sup>  
Jesus, then must it needs follow, that all <sup>1 Cor. i. 20</sup>  
our afflictions also are likewise harmless   
unto us, and cannot hurt us. Yea, Christ,   
with, and through his passion and affliction, hath blessed and sanctified all manner   
of afflictions, that they all should serve   
and redound unto all faithful Christians   
for their greatest wealth, by the ordinance   
and provision of God their Heavenly   
Father. He is the true Physician, which   
after he perceived that affliction did fear   
us, took upon himself to suffer all manner

yea, and also make pleasant  
able very death itself unto us.  
could feel, behold and conside  
and mind of Christ, when he d  
hang upon the cross, and suffe  
so cruelly and painfully to be  
and punished, for no other cau  
he might utterly take away  
strength of all our sins, sorrow,  
and destroy hell, that none of t  
hurt us.

And again, that he tasted  
of the cup before us, that we  
and weak, might the rather  
taste of it after him, forasmuc  
mishappened unto him thereof,  
diately rose up again from

and grievous battle, and though we ourselves should taste and feel the due punishments that our sins have deserved: then should we be able to stand stiffly against the gates of hell. And all manner of sorrow, heaviness, temptation, fear, and misfortune, should thereby be utterly consumed and swallowed up. And even this is the highest and most special comfort that ever was heard or read of from the beginning of the world. He is only alone sufficient (if we consider him and take hold of him as we should do) to plant and graft such a mind in us, that we shall not only not sorrow nor be heavy, but also triumph and rejoice in and of our misery and affliction, as Paul triumpheth excellently and highly. Where he saith, 'If Rom. viii. 3. God hath not spared his only Son, but hath given him up for us all, how shall he not give us all things with him.' What make we then with our vain fearfulness, care, sorrow, and heaviness; wherefore, (if we will be right Christians) we must with all thankfulness set forth, extol, and magnify this excellent, infinite, and heavenly grace and benefit of God, and the high

and singular comfort, which we have Christ. For all they that lack the knowledge of the benefit that we have Christ, and refuse this excellent and h treasure, whether they be Jews or H thens, Mahomets or Popish, they can be able to give any true, perfect, or wholesome comfort, either to themselves or any other in any manner of fear or do of the conscience, or in any other affliction and necessity. So long as they quiet and safe, and neither feel nor consider the pain of death, or any other g or necessity, they may well live secul and boldly without any manner of fe but when the evil hour once cometh, t the weather changeth a little, that eit through the Revelation and opening of law they feel and perceive the wrath God over them, or else through the manifest and evident tokens and preaching the just punishment and vengeance God, and through the present taste some plagues, they are suddenly tal and stricken with fear; then doth all th wisdom, counsel, and policy, wherew to withstand any such evil, utterly

em, and suddenly deceive them. Then  
they from God, and cannot tell whi-  
er to run, or where to hide themselves.  
nd how small soever their temptation or  
ague is, their heart is dashed and as  
re afraid (as Moses saith) of the noise Lev. xxvi.36.  
a leaf, as of a thunderclap. And with Prov. xxviii.  
ch manner persons the whole trade of  
eir former life, with all their labor tra-  
il, and affiance in their superstitious  
rving of God, and in their hard and  
ight life, is utterly lost and spent in  
in.

Yea, what comfort soever they have  
ught beside Christ, it is all nothing else  
t an augmentation of their sorrowful  
ir, and a training of them towards des-  
ration. So that without and besides the Matt. i. 21.  
ord Jesus, there is no manner of com- Acts iv. 12.  
rt, aid nor succour, at all to be looked Phil. ii. 8.  
.

much rather do him all the good that e  
he could. But through long suffera  
and over-much cherishing, the child  
wax rude and forgot all nurture. The  
fore doth he punish them; but yet in  
midst of all his anger and punishment,  
fatherly heart breaketh out. In case t  
he putteth his son away from him,  
some grievous fault, yet he sendeth l  
not away altogether comfortless, but giv  
him some garments and some comforta  
words, and so sendeth him from him,  
to remain for evermore in banishme  
but when he is once a little humbl  
meekened, and amended, to turn ho  
again. And this is only the father's mi  
to turn and keep from his son all st  
things as might hurt and destroy him, &  
never mindeth to cast away or utterly  
forsake his child. Even so certair  
when God sendeth misery and afflict  
upon our necks, there lieth hidden un  
that rod, a fatherly heart and affecti  
For the peculiar and natural property  
God is, to be loving and friendly, to h  
to help, and to do good to his childr  
mankind. Adam and Eve, when tl  
Gen. ii. 15.

were put into Paradise, were they not plenteously endued with all good things: But they could not order nor use them Gen. iii. 6.  
Ec. xv. 14. rightly, as none of us all can, but as soon as we have all things at pleasure, and lack nothing that we could desire, then forth-with wax we both negligent and slothful. And therefore God sendeth us evil, that he may do us good, and yet in the midst of all affliction and punishment, he sendeth some mitigation, comfort, and succour. And we may take example by our foresaid first parents Adam and Eve, when as God was fully determined upon the very point to exclude and banish them out of Paradise: First, he clothed them against the frost and violence of the weather. And he comforted them also with the promise of the blessed seed, which maketh all manner Gen. iii. 15. of affliction, not only easy and harmless, but also wholesome and profitable unto us. And this same nature doth the immutable God never change, but keepeth it continually, he will not utterly forsake us, but only suffer us a little to smart for the sins that we have committed, and so preserve us from sin afterward that we

<sup>1 Cor. xi. 32.</sup> run not into the the danger of pain. Furthermore, be it in case the father hath two sons, whereof behaveth himself wickedly, and father punisheth or correcteth him in at all, the other for the least fault he taken up and corrected by and by. thing else is the cause of this, but t father hath no hope of amendment of the one, and therefore mindeth him clearly from his heritage, and him no part thereof. For the h pertaineth wholly unto that son, chastened and corrected. And y same poor son, that is thus cha thinketh in his mind that his bro much more happy than he, forasm he is never beaten nor stricken. therefore he sighs and mourneth b self, and thinketh thus : Well, my l doth what he will against my f will, and without his leave, and y father giveth him not one foul w suffereth him to take his pleasure, : run where he will: and towards : showeth not so much as a good loo is ever in my top, if I do but look aw



Here now mayest thou mark the foolishness and ignorance of the child, which hath respect only unto the present grief, and never remembereth nor considereth what is reserved and kept in store for him: even such thoughts and imaginations have Christian men and women also, when as they suffer much tribulation, and see on the other side how prosperously it goeth with the wicked and ungodly sort. Whereas they ought rather to comfort themselves, with the remembrance of the heritage, that is reserved for them in heaven, which appertaineth unto them as good and virtuous children. As for the other that hop and spring, make merry, and take their pleasure now for awhile, they shall be deprived of the heritage everlasting, as strangers, and shall have no part thereof. And this proveth St. Paul, where he saith, 'My son, fear not Heb. xi. 5, 6,  
7, 8, &c. when thou art corrected of the Lord, but receive his punishment thankfully, and with a good will. For whomsoever the Lord loveth, him doth he chastise and punish, and scourgeth every child that he receiveth. Now if ye be partakers of cor-

very, he suffereth him to have and to all manner of things, whatsoever the ent himself desireth. Even so the venly Physician, as long as he taket Christians for his, and hath any ho recover or to heal us, he restrainet from our will, and will not always s us to have what we most desire, bt soon as he hath no more hope of us, giveth us over, then he suffereth us : time to have and enjoy all our own and pleasure.

This similitude and comparison is t out of the fifth chapter of Job: 'If Lord God doth wound, then doth his l heal again, &c. Furthermore, when horse breaker giveth unto a lusty i young horse, too much of the bridle, wild and wanton, and goeth not well & should do, and by chance in a slippery sliding place he might fall headlong and over. Even so if our Creator Maker should suffer us over much, give us too large liberty, we should wax wild and proud thereof, and it n happen, that we should undo and de ourselves, therefore he giveth us a s



in our mouths, and helpeth us to bri-  
and to tame our flesh, that the noble  
precious soul perish not. Again, like  
he carter or foreman yerketh his horse  
1 the whip, and striketh them sharply  
n they will not draw nor go forward,  
yet favoureth and spareth them also,  
t he may enjoy them the longer: Even  
rod striketh and whippeth us, when we  
not right as we should do, and yet ne-  
theless spareth us, and will not make  
erly an end of us. Like as the poor  
pherd also, when his foolish sheep  
y abroad in the wild wilderness among  
wolves, driveth them from strange  
s into the right way, and hunteth  
m into their sure sheepfold, where they  
y be in safeguard: Even so we like-  
e, forasmuch as we mix ourselves  
ntimes among the worldlings, and  
e fellowship with those that are ene-  
s unto our Christian and true religion,  
efore God cometh unto us, and driveth  
with sorrow and repentance from them,  
t we should not be destroyed and  
ish together with them. The herd-  
n will suffer such calves, as are ap-

mighty God doth suffer and 1  
those ungodly persons, whose  
is at hand, to have all please  
upon earth, and to fulfil and  
their pleasures and desires, by  
whom he will use to his honour  
those keepeth he under the  
restraineth them from the plea  
the world. A wise and skilful  
man doth not cast nor sow  
a field or ground, that is 1  
ploughed and tilled as it ought  
he spanneth his oxen, and ge  
field, and casteth up the ear  
ploughshare, and so tilleth and  
it, and then first of all he sow  
if any rain fall, the seed may



his garden round about, and fenceth it with thorns and briers, that no beasts nor noisome cattle hurt it: Even so God defendeth, keepeth and preserveth us from evil company, and from all manner of sin, through thorns and briers, that is to say, through the cross and afflictions, as Hosea saith: I will beset their ways with thorns, Hos. 11. 6. and their foot-paths will I hedge. If the gardener cut off the knobs, and the crooked boughs from the trees in his garden, and loppeth them a little, yet as long as the roots remain, the trees are never the worse, but wax nevertheless, and bring forth fruit. Even so doth God lop and hew the crabby old Adam with the cross, not to the intent to hurt or harm us, but to keep us in awe, and to teach us godly manners. And surely as long as the root of faith remaineth with us, though we be spoiled and destitute of all riches, and of all manner of worldly and bodily comfort, yet shall we bring forth good fruits to the higher honour and glory of God's holy name. Christian men without the cross are like unto grapes, which hang upon the vines, and have the fruition of the

open air, and remain still upon the stock unfruitful, and no man is the better for them. Wherefore the heavenly Vine-man bringeth the Christians unto the wine-press, where they are beaten, pressed, stamped, and broken, not to their destruction, but that they may be delivered from the corruption and infection of worldly lusts, and may bring forth sweet wine, and bear pleasant fruits. The goldsmith casteth a lump of gold into the oven and into the fire, not to consume it away with the fire, but to purge it from the corruption that is in it, and that all that hangeth about it, and is no gold, should be burnt away with the fire, and consumed unto ashes. Even so is God the goldsmith, the world the oven, affliction the fire, the faithful christians the gold, and the filth and corruption is sin. Now will God purge and make clean those that belong unto him from all manner of blots, blemishes, and corruption, and make them glorious and beautiful unto Him. The free-mason heweth the hard stones, and heweth off, here one piece, and there another till the stones be fit and apt for the

et. iv. 11.



place where he will lay them. Even so God, the heavenly free-mason, buildeth a Christian church, and he frameth and polisheth us, which are the costly and precious stones, with the cross and affliction, that all abomination and wickedness, which do not agree unto this glorious building, might be removed and taken out of the way. Again, as the dyer, bleacher, or the laundress washeth, beateth, loppeth and clappeth the foul, uncleanly, and defiled clothes, that they may so be white, pure, and clean: Even so doth God sometime handle and deal with us, to make us Dan. xi. 32. pure and clean.

### Chapter vii.

Trouble and afflictions do serve to prove and to try us withal.

TROUBLE and afflictions do prove, try, instruct, confirm, and strengthen the faith, provoke and stir up prayer, drive and force us to amendment of life, to the fear of God, to meekness, to patience, to constancy, to gentleness, to soberness and temperance, and to all manner of virtues, and are the occasion of exceeding much

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dark and spy, how deep I  
dare not be. I have been  
troubled with God, how much  
to suffer and to bear, when  
I forsake both thyself, and a  
man in the world for His sake  
short, he will try how I  
forsake thyself, when he taketh a  
man out of thy sight, that  
man most delighteth, and has  
most pleasure upon earth. God knoweth  
before, how thou wilt take  
thyself: but he will shew  
thyself and to others also,  
For often times people do  
and make such boast of  
the wisest, most circumsp  
tallest man in a country,  
the true .



a great tempest ariseth in the sea, then doth it appear whether the ship-master be cunning in ruling the stern or no.

Again, those are the most honest and most chaste matrons, which, being sore tempted, assaulted and provoked unto wickedness, do, nevertheless, keep their spouse-faith towards their husbands undefiled. Even so, can no man know, nor prove perfectly, how the Christian Church keepeth her spouse-faith, and fidelity towards her Spouse and Bridegroom, Jesus Christ, until such time as Anti-Christ assaulteth and tempteth her with false doctrine, tyranny and persecution. Such trees as have strong and deep roots, and sufficient natural sap, can no violent heat of the sun hurt nor harm. But such as are felled, and cut down, are soon dried up with the heat of the sun, like as the grass also that is mown down doth soon wither. Even so likewise, such faithful persons as are rooted in Christ Jesus, cannot troubles nor afflictions hurt, they grow and wax green notwithstanding: but, the unfaithful do betray themselves, and show what they are, as soon as they see any heat of trouble or persecution

coming. With one flail are both the stalks and ears of the corn beaten, and also the corn itself, threshed and purged out. Even so with one manner of trouble and affliction, are the faithful purged, and provoked to pray unto God, and to laud and magnify him, and the unfaithful also to murmur and curse: and so are they both tried, proved, and known. When the corn is threshed, the kernel lyeth mixed among the chaff, and afterwards are they dissevered asunder with the fan or windle. Even so the people in the Church do first hear the preaching of God's Word. Now, some stumble, repine, and are offended at it, and others are not offended at it, and yet they dwell together one with another: but when they are fanned or windled, and when the wind of trouble and affliction beginneth once a little to blow, then is it easy to sunder and to know the one from the other, the faithful from the unfaithful.

Art thou pure corn? What needest thou then to fear, either the flail or the wind? on the threshing and in the wind thou shalt wa. delivered, and sundered from the chaff, do il shalt be made more pure than thou wast

by affliction  
and trou-  
ble is the  
ly known  
in the  
world.

before. Let them fear that are chaff, which are not able to abide the wind, but must be blown away, and so cast out for ever.

A rotten and an old weak house standeth awhile, for a time; but as soon as a wind cometh and bloweth, it appeareth unto all men how feeble the foundation and stay of it was. Even so are there such Christian men without ground or foundation, which as long as all things go well and prosper with them, they are good Christians: but, in the time of trouble and persecution, <sup>Wis. iii. 6.</sup> <sup>Dissimulation is known in time of trouble.</sup> their dissimulation is known, and breaketh out.

As gold is tried in the oven wherein it is molten, even so hath God tried and purged them. Now, if thou be gold, what needest thou to fear the fire, which doth more profit than hinder or hurt thee:

To this purpose doth this true proverb serve: in need doth a man try which be his friends.

Examples: Almighty God did tempt and prove Abraham, and bade him offer up and kill his only son. Then was Abraham in <sup>In need and necessity a friend is known truly.</sup> <sup>Gen. xxii. 2.</sup> a great distress, perplexity, and heaviness, he had rather have lost all his goods and

The example  
of Abraham  
is a doctrine  
for us.  
carried his son forth three  
to kill him with his own hand;  
came his flesh by faith,  
Gen. xxii. 12. obedient unto God. Then  
him, 'now I know that thou  
and hast not spared thy son  
my sake.'

Deut. viii. 2. And Moses saith: 'Remember  
The fear of God is in that through the which the Lord  
man that is led and guided thee these  
wholly bent to do his will. the wilderness, because he  
and prove thee, that it might be known what was in  
whether thou wouldest keep his commandments or no.'

Set Pharaoh and David  
one against the other. two



meekness, submission, patience, and acknowledging of his whoredom, when as he fled from Absalom, Shimei rebuking and reviling him most shamefully.

Job was stricken with many grievous sores, that there was nothing sound or whole in him, from the sole of his Job. ii. 7. foot to the top of his head: not that he had deserved such heavy punishment more than any other man, but that God would declare to all the world his patience and faithfulness. But his wife did then shew her weak faith and corrupt Matt. xxvi. 70, 71, 72.  
Mark xiv. 68, 70, 71.  
Luke xlii. 57, 58, 60.  
John xix. 25, 27. nature.

Who was more faithful and more fervent than Peter? and yet he denied and forsook Christ before a simple woman. Who ought not therefore to fear himself, except he hath before, in the trial, been found faithful, To be faithful is the only gift of God. steadfast, and constant.

In like manner, daily experience teacheth us to know the faithful and unfaithful asunder, in persecution and affliction. There are some that cleave to the Gospel for a time: but when they see they cannot attain Matt. xiii. 21  
Mark iv. 17  
Luke viii. 14 that they sought and looked for, then they forsake it, and fall from it again, yea, and

in the time of temptation they fall to blaspheming of the holy Gospel. But the godly which have it fixed in their hearts, stand steadfastly by God both in life and death.

Note well  
this sentence.

### Chapter viii.

Trouble and affliction do help and further us to the knowledge of ourselves, and of God also, and specially to wisdom.

Adversity  
maketh a  
man to know  
the uncer-  
tainty of this  
world.

Man is best  
known to  
himself in  
adversity.

**B**ESIDES this, it is a profitable and a good thing for a man to know himself well. Felicity and prosperity blindeth a man, but when he is under the cross he beginneth to mark the frailness of his body, the uncertainty of his life, the feebleness of his understanding, the infirmity and weakness of his own strength and power. He shall spy and perceive how far he is entered in the way of virtue, how the matter standeth between God and him, whether he be a champion of God or of the devil. For a man thinketh himself oftentimes to be well grounded and stablished, but in the time of temptation he feeleth how lightly and easily he is tossed and turned of every blast of the wind. Item, by afflic-



tion and misfortune, God will put thee in remembrance, how many thousand perils are yet hanging over thy head, which should lighten and fall upon thee, if he did not keep and preserve thee from them. And the same God saith thus unto thee. 'The wicked enemy with an innumerable and infinite heap of all evils and mischiefs, doth assault thee, and lay watch for to subdue thee, and to swallow thee up; but I have appointed him his bounds, over the which he cannot pass. The longer thou art under the cross, the better mayest thou learn all the virtues and goodness of God. At his just judgment, and straight justice whereby he sheweth his wrath and displeasure [against the wicked and ungodly, and sendeth upon their necks terrible plagues, and the obstinate and unrepentant he condemneth everlastingl

We have a better keeper than our-selves.

Trouble and affliction is a mean to provoke us unto the right knowledge of God.

Item, his infinite power, whereby he can help and comfort thee, in most extreme misery and necessity.

The infinite power of God.

Item, his unmutable truth, whereby he doth faithfully perform all his promises, and bringeth to pass all his threatenings.

His unmutable truth.

Item, his exceeding mercy, and free His mercy.

His eternal  
and everlast-  
ing provi-  
dence.  
1 Pet. v. 7.

Item, his eternal  
dence, whereby like a I  
charge and care over us, :  
things most wisely.

Item, his glory, magnit  
for the foresaid virtues,  
most clearly in afflictio  
For the which cause St.  
thus: 'whereby do we k  
dwelleth above, is among  
Forsooth, by this that we  
and afflictions. For who c  
tain, bear, and abide, the

A man hath need at a  
circumspection, pruden  
like as prosperity shu  
the eyes of men, even  
and trouble onen them.

To learn  
wisdom in  
adversity.



men wonderfully at the first, but afterwards it helpeth and lighteneth the eyes of the mind, that it is afterwards more reasonable, wise, and circumspect. For trouble bringeth experience, and experience bringeth wisdom. The rod and punishment do bring wisdom. And of this did these proverbs first spring up: 'The more plentiful land, the more foolish and wicked people.' And again, 'Adversity causeth men to look well, and far about them.'

Eccl. xxxiv.  
9.  
Prov. xxix.  
15.

Item, There is no man wise, but with his hurt and loss.

Item, That man may well learn to swim, which hath the water at his mouth.

David saith: 'O Lord, how good and profitable is it unto me, that thou hast chastened and humbled me, that I might learn thy righteousness, and thy commandments.'

### Chapter ix.

Troubles and afflictions do help and further us to the right knowledge of our sins, and to perfect sorrow and repentance for them.

**G**OD requireth that the knowledge of our poisoned and corrupt nature, and of the wrath of God, should wax and

The know-  
ledge of our  
own corrup-  
tion is the  
way to repen-  
tance.

an ~~heavy~~  
sins, and so daily am  
Now truth it is that ir  
sticketh a rough sec  
ness, whereby we  
esteem the inward fi

When we  
be in pros  
perity then  
are we in  
danger of  
greatest mi  
sery.  
And specially when  
taste of the cross a  
consider the miseral  
sins nor the just jud  
terrible punishment  
But when the ha  
and pluck down  
an whole congreg  
the greatness an  
God's wrath an  
sore, without son  
.....

Like as the hard copper and tin do melt in the fire, even so in trouble and affliction, the hard, rough, and stubborn hearts do melt and fall to misliking and loathing their sins. A trespasser doth then first of all perceive his faults rightly, when he is brought unto the judgment to be punished, and is adjudged and condemned unto death. And for this cause doth God use such rough and hard means with us. And both the common and general, and also the particular and special plagues and adversities, may well be called a part of God's law, and as it were God's preaching, which testify and declare unto us, that God is heavily displeased with all manner of wickedness and abomination, that reigneth in the world: that all men should humble and submit themselves unto God, bewail and lament their sins unto him with a sorrowful and a right penitent heart, and desire his grace and mercy.

For an example: Joseph's brethren in Gen. xliii. 6. Egypt did then first of all spy their wickedness, committed against their brother, when as very need and necessity did vex them in a strange country.

Numb. xxi.6. When as the Lord did send into the wilderness, among the Israelites, venomous serpents which did bite them, and set them on fire. Then came they first to Moses, and said: we have sinned, forasmuch as we have spoken against the Lord, and against thee.

When the pestilence did rage, then said 1 Chron. xxi. 17. David unto the Lord: 'Behold it is I that have sinned, what have these sheep done?' Now therefore if it be so, that knowledge of the sin, and an hearty displeasure against it, be profitable and necessary, then can we not well forbear trouble and adversity.

**Chapter 1.**  
Trouble, affliction, and adversity do help and further us to the exercising and increasing of our faith.

**T**HAT our faith is proved and tried through the cross and through adversity, it is declared before. And now shall it be evidently proved, that our faith is then first right stablished, exercised and augmented, when adversity cometh. The very true Christian faith is grounded only upon the grace, mercy, power, and help of

When ad-  
versity is felt,  
then faith is  
in trial.



God through Christ. Which thing cannot be right comprehended with vain thoughts, imaginations and speculations, but God cometh upon the miserable sinners with heaps of miseries. Whatsoever they attempt, go about, or take in hand, it goeth backwards with them, and their whole life is made so bitter as gall unto them, that they can no where find any rest. And why? Forsooth, it is done for this purpose, that they should utterly neglect and despise all manner of counsel and comfort of man, that they should be plucked from all manner of policies and powers of the world, and that they should utterly despair of all help in any creature. And in the stead of that that they should set and fix their hearts and minds only in God, and that nothing at all should else remain in them, but only the unspeakable sighing unto God, proceeding out of a true faith, in whose help and mercy only altogether consisteth. Testimonies of Scripture: Moses witnesseth that God suffered the Israelites Deut. viii. 2. to be diversely vexed, and to be brought into great distress, and yet preserved them wonderfully, for this cause, that when they

should come into the Land of promise they should not say: mine own power, and the strength of mine own hand, were able to bring this to pass, but thou shouldest think upon the Lord thy God, for he it is which giveth thee such power, whereby thou art able to perform and to bring anything to pass.

And so did God deal afterward with the children of Israel, which of their own brain and wisdom, sought help, succour, and maintenance at the king of the Assyrians, and at the king of Egypt, which were the very same that afterwards did besiege them, slay them, and carry them away prisoners. And so after that they fell, and proved that there was none that could succour and help them, but only the Lord, unto whom they yielded and gave over themselves at length, as I looked for no other, but that I should die. But it was done for this purpose, that we should not put any trust in ourselves, but in God, which raiseth up the dead again.

Item, Whatsoever stirreth up and exerciseth our faith, of that ought we not to be afraid, but rather to rejoice in it.

When we live in idleness, in all lust and pleasure, the devil snappeth us up, and so blindeth us in our weakness, that we think God doth not regard us, and all things in the world to happen without any working or foresight of God. But as well in special as general adversities there is greater matter and occasion, to practice and to exercise thy faith.

God suffereth thee to fall into poverty, or thy most dear friends to be taken from thee by death, or some other disquietness to happen unto thee.

As then hast thou a great occasion to awake and to practice thy faith: and first to call to remembrance the promises of God contained in his Word, and then to call upon Him for his grace and assistance, and so to resist and withstand all manner of natural doubtfulness and despair that hangeth in thy flesh, how grievous soever thy necessity seem to be, and howsoever any man doth imagine that God hath withdrawn his face from thee and will not help thee at all.

In like manner in all common necessities and general, this is the right exercise

We are  
soonest de-  
ceived, when  
we are in  
quietness and  
rest.

The loss of  
thy friend  
will make  
thee to know  
how thou  
lovest God.

Shrink not  
from God  
how great so-  
ever thy  
trouble be.

of faith, and the most holy service  
that we first consider and weigh e-  
all manner of perils and assaults  
Church and of the commonwealth  
after that, that we pray unto God  
Constancy  
a prayer is  
squired of a  
Christian.  
constant and a lively faith, that  
deliver and preserve the Church fr<sup>c</sup>  
doctrine, superstition, and hypocri-  
that he will graciously rule and go  
And that he will also preserve the co-  
wealth in good order and quietne-  
will grant wholesome air, and rea-  
weather, and will also restrain and  
wild and dissolute behaviour and  
sation of the common sort of  
and will grant, maintain, and pre-  
Christian discipline, behaviour and h-  
whereby his holy and godly name  
lauded and magnified, his kingdo-  
mented, increased, and confirmed, &  
kingdom of the devil subverted an-  
founded.

And remember this also, wher-  
thou considerest thy adversity, for  
to desire of God, hope and trust, fa-  
fort, aid, and succour, and look tha-  
strive and fight mightily and ma-

against all manner of mistrust, and put away all manner of despair, how grievously soever thy adversity and sorrow doth increase, and thus is thy faith well rightly practised and exercised.

An example: from holy Job was taken all that ever any man might take any Job 1. 13. comfort in, wife, children, goods, and friends, and one trouble, sorrow, and heavy message came still in another's neck, and he had not one drop of blood in his body, that was not consumed and wasted. And he sate in the sight of all the world, was their laughing stock, and so exercised and practised his faith, and gave over himself only and wholly unto God.

Unto Abraham was promised a seed, which should be in multitude as the sand Gen. xii. 2. of the sea, and as the stars of the sky: Gen. xv. 18. and yet was his wife barren and unfruitful, Gen. xviii. 18. and he also waxen old and aged, that after Gen. xxii. 17. the judgment of natural reason it was not Eccles. xlii. 21. possible, that that promise should be fulfilled, and come to pass. By the means whereof Abraham did exercise, try, and practice his faith.

And thus did Joseph, David, Daniel,

all Patriarchs, Prophets and Apostles, as well in the common and general adversities of the church, as in their own private and peculiar afflictions, exercise and practise their faith, and this was their highest God's service, wherewith they honoured God. Wherefore in our time also God giveth us great and marvellous occasion, through trouble and adversity, to awake, stir up, and to exercise our faith. And by such exercise is the faith increased and confirmed, yea and shineth more brightly, and is made more beautiful and glorious. For whatsoever a man hath proved and tried himself, that believeth he afterward the more stedfastly. Now he, that is Christian man or woman, proveth ar feeleth indeed, that in the midst of sorrow and affliction he is ruled, defended, comforted, and preserved of God. I hope cannot be confounded.

And therefore the Christian and faithful man, through trouble and adver is made more bold and hearty, and cludeth with himself, more than eve did before, that God hath a special r and consideration of those, that ε



trouble and misery, and will graciously help and deliver them out. Like as one that hath sailed often upon the sea, and proved and escaped great and dangerous tempests, and hath been sore tossed with the fearful waves, is afterward the more bold and hardy to go unto the sea, forasmuch as he hath ever escaped so well, and hath had good fortune before: Even so a Christian man, whom the cross hath oft assaulted and exercised forasmuch as he hath always found comfort, aid, and help of God, afterward he trusteth God, the longer the more, though the same affliction and adversity come again unto him, that he had before. And to this purpose hear and mark two special and notable examples: One out of the Old, and another out of the New Testament.

David, when he prepared himself to fight against the valiant giant Goliath, said these words: 'the Lord, which hath delivered me from a lion, and from a bear, shall deliver me also from this Philistine.'

<sup>1</sup> Sam. xvii.  
37.

And again Paul saith: 'God hath delivered us from so great a death, and delivereth us daily, and we hope that he will <sup>2 Cor. 1.10.</sup> deliver us from henceforth also.'

Prov. iii. 11. and favor of . . . . .  
Tob. xii. 18.  
1 Pet. iv. 14.  
Heb. xii. 1.  
Apoc. iii. 19.  
Jud. viii. 36.  
2 Tim. iii. 11.  
Eccle. ii. 4.  
5, 6, &c.  
Psal. xxxiii.  
18.

certainly, that they are of the elect, and the children of much as he looketh upon them reform and to correct them. thus it is written: Yea all thos did please God, have been prov by many and divers troubles been found constant and stead Item, All those that will follow Christ Jesus, must suffer perfect affliction.

**Chapter xi.**  
Trouble and affliction giveth us to pray unto God, and to laud an **EVERY** Christian man knoweth it is necessary and profitable.

with the cross, floweth not out from the depth and bottom of the heart. But sorrow, heaviness, and adversity, kindleth the mind, and setteth it on fire, driveth, chastiseth, and hunteth it unto God, and compelleth it to call upon God fervently, and earnestly. For at such time as we see and perceive well, that we can do nothing of ourselves what great need we have of God, then he will vouchsafe to governe and defend us.

Like as the water, as long as it floweth and runneth over the even, plain, wide, and broad fields, breaketh not out by no violence, but disperseth and spreadeth itself abroad, everywhere alike: but when it is gathered together by cunning and science, and conveyed into a narrow room, as into a pipe, or conduit, then it springeth and sputteth on high: even so the mind of man, as long as it is quiet, idle, and without sorrow or trouble, it walketh and wandereth abroad, at large, and at liberty; but when it is brought in, restrained, and driven to a straight and narrow issue, through trouble and adversity, it breaketh out aloft unto God in heaven, with an earnest, hearty, and fervent prayer, for

When we  
see we can do  
nothing of  
ourselves,  
then do we  
seek the help  
of God.

Eccles. xxxv.  
13, 14, 15,  
16, 17.  
Actus. 4.

necessity teacheth men to p  
when trouble and adversit  
<sup>1 Isa. xxvi. 16,</sup> then do men seek thee, when  
<sup>17, 18.</sup> est and punishest them, then  
thee lamentably. Example  
children of Israel heard of  
their enemies the Philistin  
<sup>1 Sam. vii. 6.</sup> afraid, and said unto Samuel  
cry unto the Lord our God f  
may help us out of the hanc  
<sup>2 Kings xvi. 2.</sup> listines.' Manasseh, which  
his life was a very bloodhound  
<sup>2 Ch. xxxii. 11.</sup> was bound with chains, and l  
Babylon. And when he wa  
anguish and necessity, he mad  
<sup>2 Ch. xxxiii. 13.</sup> prayer and supplication befo  
his God: and God heard hi



teach thee how the Lord prolongeth and deferreth his aid and help sometime for the nonce,<sup>1</sup> that we should be kindled up to <sup>1 Intent.</sup> cry the more fervently, and to continue importunately in earnest prayer.

St. Augustine writeth thus :

They that are godly, are oppressed and vexed in the church or congregation for this purpose, that when they are pressed they should cry, and when they cry that they should be heard, and when they are heard, that they should laud and praise God.

And like as the cross and adversity doth further and press us forward unto the first part of prayer, which is to desire and crave of God: even so doth it also further and provoke us all unto the second part of prayer, which is to laud God, and to give him thanks. The almighty power, wisdom, righteousness, mercy and truth of God, these high and excellent godly virtues, worthy of all laud and honor, do appear in the cross, affliction, and adversity of Christian men, when God visiteth miserable sinners, comforteth those that are in distress and misery, helpeth and delivereth them out of all manner of necessity. At

Adversity  
doth provoke  
us to prayer  
and thanks-  
giving.

vessels, that the power, that  
and hath the victory, might  
of God, and not of us: that  
are weak and miserable ves-  
sels: honor and glory should be  
not ours.

For an example take the st  
Dan. iii. 17. How the imprisonment and  
the Jews did serve wond-  
erful glory and praise of God.

Our Saviour Christ shew  
why the man was blind from  
nativity and birth: namely, that  
of God should appear and be  
fest in him.

Moreover all the prophets  
*elect of God by whom God*

tinue upright, was a work of God, and no power of man. And therefore that God must be lauded and praised above all.

### Chapter iii.

Trouble and adversity do further us to virtue and godliness.

THE cross and tribulation do banish and drive away the former sins, and hinder and resist those that are to come hereafter, and help to plant, exercise and increase all manner of virtues, that the ungodly may be provoked and furthered to repentance and amendment, and reformation of their lives, and the godly to further virtue and godliness. For what affliction soever the flesh doth suffer, it grieveth it very sore; it would rather be merry, at rest and quiet. Now every one that hath any reason, knoweth this right well, that he through his own lusts and behaviour, bringeth much adversity and affliction upon his own neck. And therefore in consideration of that, he beginneth to beware and to take heed afterward of all inordinate and dissolute living, as the cause, ground, and occasion of all misery and sorrow, that

By trouble  
and affliction  
virtue is in-  
creased, and  
our former  
sins lament-  
ed.

Scripture and other examples.

'A water, that is continually how clear soever it seem, yet it and naught. But that water, w his continual course, the more and struggleth over the stones : the more lively, fresh, and be Even so a godly man in the the cross is sluggish, dull and li through the cross and afflict quickened and exercised and in all goodness.

The rusty and cankered iro the file is made bright and sm so the old rusty Adam hath nee and adversity, to file and purg ~~the cankered rust of sin.~~

bright: Even so although some person hath a good nature and inclination, if he be not occupied and exercised with trouble and adversity, he waxeth rusty, cankered and rotten: but through the cross and tribulation, though the rust have won somewhat of him, being a man and weak, yet he shall thereby be made more bright, clear and beautiful again.

The seed that is cast into the field, must suffer the wind, rain, snow, frost, and all manner of tempests, and yet it waxeth and bringeth forth fruit: Even so the spiritual seed, which is the word of God, being received of a devout and a fervent heart, is not destroyed through trouble, but bringeth forth right good and profitable fruit.

A walnut-tree the more it is beaten, the better it is, and not the worse: Even so man through many stripes and much adversity, turneth from ill, and waxeth good.

For the thick and hard skin of an horse or an ass, is nothing better than a very sharp whip, to yerke him with: Even so for our stubborn and haughty flesh, there is nothing more fit and profitable, than

much sorrow and vexation, whereby it may be stirred and pricked forward.

Cloth must be often beaten and brushed, whereupon there is a proverb: 'Thus must woollen cloth be used, that there breed no moths in it:' even so shall spiritual moths and worms, wickedness, sin and abomination, have the less power to breed in us, if we be well brushed and beaten in time, with affliction and adversity.

The flesh that cometh fresh out of the shambles unsalted, waxeth soon unsavoury, and worms breed in it, but the salt with its sharpness keepeth it sweet from corruption: even so doth God cast and sprinkle salt upon us through divers temptations and afflictions, that they may bite and season us, that we corrupt not, nor perish in sin.

That body that is always idle, and never moveth nor hath no exercise, is easily subject unto sickness and infirmities. But those bodies, that have their exercise and labour, are more lusty and sound, and can better continue: even so the soul, that is well exercised and occupied with trouble and affliction, hath occasion and cause, to be beautiful, sound, and clear.

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MOST PRECIOUS PEARL. 93

It is a very true saying, The sharper that the lye is, the cleaner taketh it away all manner of filth: even so our corrupt and poisoned nature had need of a sharp and a biting medicine. The greater and sharper the trouble and adversity is, the more filth and inconvenience it biteth away.

For a raw and weak stomach, which is of a naughty digestion, bitter wormwood is very good and wholesome: even so for the weak and feeble soul, is bitter trouble and affliction very wholesome and necessary. Remember the proverb:

‘After the sick man had recovered his sore,  
He lived worse, than ever he did before.’

And therefore sickness is more necessary for him, that he wax not worse, and live not more wickedly. Now will I allege Scripture.

God threateneth to send a plague seven-fold greater, if any man will not amend at Lev. xxvi.16. the lighter and easier punishment that he sent first. Whereby the Lord himself declareth through Moses, that trouble and adversity should teach us an alteration and amendment of our lives.

Strokes and wounds do purge and cleanse out evil and corruption, and stripes purify the inward parts of man.

No manner of chastening for the present time seemeth to be joyous, but heavy and grievous; but afterward it bringeth a quiet fruit of righteousness unto those, that are exercised therein.

He that suffereth in the flesh ceaseth from sin, that from henceforth (the time that is remnant in the flesh) he may live, not after the lusts of men, but after the will of God. And this shall examples make more manifest.

Under Joshua had the children of Israel many battles, and were driven to fight against their enemies, and they did never fall nor swerve from the Lord, until afterward that they came unto rest, and had all things plenty. This is an example of an whole multitude. Now take examples of special persons.

The prophet Jonah, being in the whale's belly, remembered his sins, altered himself, turned and was obedient unto God.

The lost and desperate son did then first of all run home again unto his father,

when he saw and felt his misery and poverty.

Mark the daily experience. We imagine oftentimes thus with ourselves: Oh, if I were once whole, and restored again, I would surely behave and order myself well as I ought to do, and would help and serve every man: Oh, if I were rich, I would gladly distribute unto the poor people faithfully. But as soon as we come out of the danger indeed, we have clean forgotten altogether. As long as we have no manner of need, no man can hinder or restrain our wickedness.

For an example, imagine two sundry houses, whereof in the one is celebrated and kept a marriage, where there is mirth, joy, and good cheer. And in the other, is one sick on his dead-bed. In the bride-house, where is dancing, is used all manner of lightness and dissoluteness, gross and filthy words, lewd songs and ballads, shameless behaviour and manners, and wanton and light apparel. One leapeth and winceth like an horse. Another stampeth like an ass. The third drinketh himself drunken. And the fourth doth

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ome ve-  
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a word  
All th-  
y, and d-  
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lren, and  
ly occup-  
break  
hat is n-  
ill thing  
but in t-  
wise.

age or b-  
heavy  
disdainf-  
ortunate





ing house, thinketh himself well, blessed, and happy that he himself lieth not in any such extreme necessity. If he hath had any sickness or vexation in time past, now he is able to bear it the more easily and patiently, when he compareth it to the grievous and untolerable pain of the man, that lieth in pangs of death. By reason whereof he is the more patient, gentle and friendly towards his wife, children, and his whole household: yea, he taketh occasion thereby to reform and amend his evil life.

### Chapter viii.

Sorrow and affliction do help and further us toward the fear and love of God.

**TROUBLE** and affliction do engender the fear of God in them, which suffer it, and in other likewise which do hear and know of it, so that many take example and instruction thereby, and afterward attempt not anything timourously and rashly, against the will and pleasure of God. For he is lawfully to be feared and dreaded, Mat. x. 28. which can bring and lay upon us all manner of plagues, and also hath just cause

to resist and withstand  
mighty God, no: we are i  
stand or put off the lea  
gue. Yea we cannot ch  
the least and most contemp  
Exod. vii. 10. creatures to plague and dis  
Exod. viii. 6. Exod. ix. 1. flees, flies, and such like  
Exod. x. 18. 2 Mac. ix. 6. did master and overcome  
Acts xii. 32. issant king of Egypt.

It is a very true prover  
dreadeth the fire.' For i  
and meaning spake Mose  
Exod. xx. 20. people: God is come to  
Deut. viii. 9. you, that the fear of hi  
Judg. ii. 22. your eyes to consider a  
Judg. iii. 1. ye sin not.

As for an example, the

and whoredom with sedition, uproar, murder, and with loss of much people.

<sup>2 Sam. xvi. 8.</sup>

<sup>2 Sam. 17. 32.</sup>

<sup>2 Sa. xviii. 23</sup>

Holy Scripture setteth before our eyes divers like terrible examples, then we should not esteem the fear of God for a light thing, but should be afraid of all manner of wickedness, sin, and abomination.

When a trespasser is led out to be beheaded, hanged, burnt, or otherwise to be punished, other that see him do learn to fear, and to beware of the thing that brought him to his last end ; even so when God sendeth any plague, either upon some special person, or else upon some whole community, all other ought to consider the same, as though they themselves were in the place of the afflicted person, as though his trouble and sorrow were their own, that they may the rather fear God, and take heed that they fall not into like vengeance of God. And in very deed as well the good and faithful, as the wicked and unfaithful, have cause to fear. For the faithful consider thereby, that these transitory plagues are tokens and evident testimonies of the eternal punishments

<sup>Prov. xi. 31.</sup>

<sup>1 Pet. iv. 18.</sup>

other men's afflictions and give  
them occasion enough to red-  
sake that thing, whereby all n-  
eternal plagues upon their nec-

The wicked and unfaithful  
not utterly obstinate and p-  
have any use of reason at  
begin to fear God, and to thi-  
themselves: if God visiteth  
assaulteth with trouble and  
good and faithful, which ar-  
wicked as we, how shall it the  
which have deserved ten, yea,  
more grievous punishment th-

*Jer. xxv. 29.*      Mark and behold, I begin  
*Jer. xlii. 12.*      city whereunto my name is  
*Ezek. ix. 5.*      ye then that ye shall escape i-  
*Prov. xi. 31.*      ~~...-laid, we shall not see our~~  
*1 Pet. iv. 8.*



An innocent dog, that hath not offended, is beaten before the lion, that the lion, when he knoweth that he hath angered and displeased his master, would be put in the more fear. St. Gregory writeth thus:

If God striketh those so sore whom he favoureth, how sharply and sore will he strike them, which he favoureth not.

The crucified and afflicted Christians, do love God the more fervently, forasmuch as in the midst of the cross, they feel the sweet comfort that cometh from their heavenly Father, of whose merciful will they cannot doubt nor mistrust.

A comfort to the afflicted.

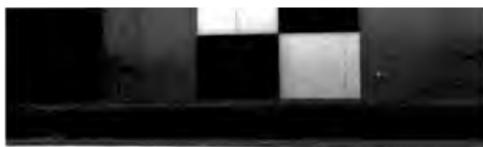
A dog that is of a good nature, if his master strike him, yet he loveth his master notwithstanding, and fawneth again upon him. A good child, although it be beaten, yet it loveth the father or mother nevertheless, and desireth to have their favour again: Even in like manner are the true Christians minded toward their heavenly Father: but such children as be wicked, and of an evil disposition, when they be a little scourged, they run away from their fathers, and murmur against them.

A good child despiseth not fatherly correction.

teach men patience, meeknesse, — — —

PRIDE is a dangerous thing,  
cometh no manner of good. I  
licity and prosperity all at pleasure,  
dereth pride, and contempt of other  
but the cross and affliction enge  
meekness and lowliness, that a man  
too proud in his own conceit, but is  
that other be esteemed as wel  
confessing himself to have need  
help and counsel.

Like as men use to clip an  
shorter the feathers of birds  
souls, when they begin to fly to  
too far from them: Even so  
diminish our riches, possessions, e  
honor, authority, and power, that  
— — — and alorne



, and then it hasteth after rest and  
ness, and nothing vexeth it less than  
.

ebuchadnezzar did glory of his power, Dan. iii. 7.  
rious acts, and costly buildings, and  
wonderfully proud of them: but after  
all and adversity he learned to ascribe Dan. iv. 31.  
ud, honor, and glory unto God.

ul confesseth that a buffet was given Cor. xii. 7.  
8, 9, 10.  
of the messenger of satan, that he  
ld not glory out of measure in the  
dance of revelation.

perience itself teacheth, that when  
famous, notable, and proud men are  
ed and spoiled of their goods, they are  
ward more humble, meek and gentle.  
then they perceive the uncertainty  
unstableness of temporal and transitory  
gs. And so learn the longer they live,  
less to trust themselves. Therefore  
ble and affliction is ofttimes as neces-  
unto men, as meat and drink.

he cross, adversity and affliction maketh  
ian soft, tame, patient, sober, loving,  
friendly both towards himself, and  
ards all other also.

piece of iron or of silver stricken or

Temporal  
things are  
uncertain.

Patience  
and meekness  
is learned in  
adversity.

beaten with an hammer, waxeth broader, thinner, smoother and softer: Even so the stony and hard hearts of men, through heaviness and adversity, are made more buxom and pliant, that a man may wind them (as a man might say) even round about his finger.

By trouble  
and affliction  
man is bri-  
dled of his  
wicked will.

A cursed wild colt hath a snaffle put in his mouth, that he bite not him that handleth him: Even so the snaffle of the cross and adversity doth let and hinder us, (being froward, furious, and full of spite, malice and revenge) that we commit the less wickedness, abomination and uncharitableness in our lives.

2 Kin. xxi.  
16.

For an example: the furious raging king, Manasseh, was meek, still and tame enough after that he was once bound, taken prisoner, and led away captive.

2 Ch. xxxiii.  
11.

Paul before Damascus was stricken down, as a raging and ravening wolf: but he arose up again a meek lamb.

Acts ix. 1.

Acts ix. 5, 6.



### Chapter xv.

rouble and adversity is good to teach men  
pity, compassion and patience towards other.

TO have pity and compassion of people, Ecc. vii. 2.  
that are in misery and distress, is a Mat. xi. 28.  
Christian and a necessary virtue. But he, John xiii. 14.  
that never felt no temptation, adversity,  
Rom. xv. 1.  
nor affliction himself, can have but little  
pity and compassion of another. One  
sick man can tell the lack and necessity of  
another, one poor man likewise of another,  
and also one, that is in misery and afflic-  
tion himself, knoweth the better the grief  
of another, that is in like case. As for an  
example, why and for what cause can our  
High Priest Christ, have such pity and  
compassion upon us miserable wretches,  
that we dare be bold to come unto him  
cheerfully without fear, and to look for  
succour, help, and comfort at his hands:  
forsooth, even for this cause, and by this  
means, as saith St. Paul, that he was also Heb. ii. 18.  
tempted, and suffered most bitter pain and  
grief himself. And very experience doth  
teach even the self same thing also. For  
whosoever hath once lien sick in a spittel-

AND

the more com-  
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Paul saith, trouble or affliction bringeth forth patience, and patience bringeth Rom. v. 5. xperience, &c.

The desperate and lost son learned such patience in his misery and affliction, that Luke xv. 16. he said to his father, Take nor use me not from henceforth a son, but as an hired servant; I desire no more but that I may remain in thy house: Even so ought we also to suffer all things willingly and patiently, whatsoever they be, so that God will not banish and put us out of his house. Unto that noble heathen man Socrates did his cruel and shrewd wife serve for his use and purpose, that he learning patience at home, might the better suffer, and the more patiently bear with the people, that he had to do with abroad.

### Chapter xvi.

Woe and adversity maketh men hard and strong, and teacheth them soberness and temperance.

An ox getteth himself harder hoofs upon rough, stubble; and crabbed ground, and is able to draw and to labour better, than if he were fed in rank pasture.

gaiety brought up in an excess of riotness, and superfluity in the father's houses. Even so the minds of men, through pleasure and wine, wax tender and weak, exultant and wild: but being restrained by some painful necessity and affliction, wax harder, stronger, and more sober. For an example:

The dear holy apostles, the execution and affliction they had to undergo, were bold, strong, and constant when we consider the Acts of the Apostles do testify to it.

<sup>2 Cor. xii 10.</sup> Paul saith: I am content myself well in infirmities, in persecutions, in anguishes, in afflictions, when I am in need.



so saveth him. Even so when we do shamefully misuse wine, corn, bread and drink, and other gifts and creatures of God, to maintain drunkenness, surfeiting, excess and riot, then doth God punish us with hunger, dearth, penury, and with other plagues, that we should learn thereby to be temperate and to keep measure, and to use his benefits thankfully. It is said: Ecccl. xi. 27. the hour of punishment and of correction maketh us to forget all manner of pleasure and lust. As David soon forgot his lustful pleasures and wantonness utterly, when 2 Sam. xiii. 14, 15, 16,  
17, 18, &c. Absalom drove him out of his kingdom.

### Chapter xvii.

Trouble and adversity teacheth men to contemn, despise, and defy the world, and to be diligent and fervent in all godliness and virtue.

THE cross and adversity taketh from us the love of the world, and driveth away all manner of dangerous and delicious lusts and pleasures of this transitory life. We would fain be rich, but God giveth us poverty. We desire health of body, but God giveth us sickness, and so

nurtureth and nurseth us in misery and with affliction, that we can no more tell what a delicious and tender pleasant life in this world meaneth: and thus begin we to contemn and loathe all transitory things and to desire another more better, precious and an eternal life, where all manner of misery shall have an end.

He that taketh a journey in hand, and goeth into a strange country, when he cometh into a pleasant town where he meeteth merry company and good companions, peradventure he spendeth away the time, and tarrieth too long among them, and so forgetteth his household, and things at home. But if one hard mischance after another happen unto him then he maketh the more haste home again to his wife and children, where he hath more rest and quietness. Even so when these transitory things, as riches, health, beauty, much profit, honour and dignity happen unto us, if we will once gape upon them and delight so much in them, that we do the less regard and esteem the heavenly life: then will God make the way rough and crabbed unto us



ere in this life, that we should not take  
nd esteem this transitory life in this world  
or our right natural country, towards the  
hich we take our journey.

For example: the children of Israel had  
ttle lust, to sing and to play upon any  
leasant instruments, when they sat as  
risoners by the rivers in Babylon. And <sup>Ps. cxxxvii.</sup>  
iis may a man see and prove now a-days  
y those, that are in any dangerous sick-  
ess, or in any hard prison, or in any  
nguish and misery: who before were  
o fond upon eating, drinking, gallant  
pparel, dancing, toying, playing and  
aming, or upon such like worldly felicity.  
or the cross and its heaviness wipe away,  
nd lick off all such things, as clean as the  
ot sun licketh and melteth away the snow.

Furthermore, they that be poor and in  
istress and heaviness, are always readier  
> forsake this world, and are more desirous  
> depart hence to God, than those that  
ave riches, health and felicity at pleasure.  
nd therefore St. Austin in his book 'De  
ymbolo,' writeth thus:

Behold how God hath replenished and filled  
e world with so many afflictions, and with so

much troublesome adversity. It is bitter, and yet it is loved: It is ruinous and ready to fall, and yet it is inhabited. Oh thou my dear darling world, what should we do, if thou were sweet, stable and permanent, seeing we do thus now? O thou foul and unclean world, if thou art bitter and yet deceivest and beguilest us, whom wouldest thou not deceive and beguile, if thou were sweet.

And the cross doth not only drive and set us forward to all manner of virtue, and putteth us in mind of all godliness, but it quickeneth and kindleth also a diligence and fervency in us, to proceed and go forward in all goodness, lustily, stoutly, earnestly, manfully, and not litherly or faintly.

Diligence and fervency. Like as a man sometime must spur his horse, although he be a good and a quick horse, that he may go and run the faster and speedier: even so we cannot go forward in our vocation and calling so speedily, nor so well as we ought to do, except we be pricked forward with sharp spurs and scourges.

When the master striketh his slothful, dull, and sleepy servant, then he laboureth the more diligently, and is more profitable



im. Even so we all for the most f us, have the nature of such sloth- d sluggish servants: which will do g well, except we be driven by com- i, and even whipped and beaten . Although those be evil servants, will do nothing unless a man be pon their bones with a cudgel, yea, en will do nothing well neither: yet hstanding must a man never cease ; and forcing of them, until such ; they begin to amend, and to serve ly and with a good heart. Even so gh no compelled service, that is ly wrung out of a man, doth please et the continual inuring and exer- n goodness, may make it at length isant and delectable unto us, that ll have delight therein.

### Chapter xviii.

and adversity is also an occasion and of much transitory quietness and com- y in this world.

IERTO have we taught of the spi- tual profit of adversity, whereby l of man is endowed and garnished

with wisdom and all kinds of virtue: now let us see, what transitory commodities do oft accompany, or follow after trouble and adversity.

A lesson for  
those that  
seek promo-  
tion.

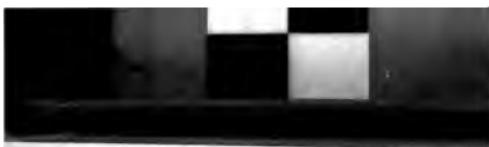
Such as dwell in valleys, and in deep and low habitations, are not lightly hurt by any lightning: even so that state of life, that is low and mean, keepeth and maintaineth itself most sure and with least danger against all manner of storms.

Virtue is  
known in  
adversity.

Like as precious and costly spices and odours do smell and savor best, when they are bruised, broken, or set on fire: even so the praise and commendation of virtue, through continual use and exercise, and through adversity, is spread wide abroad, and made manifest and known every where.

For an example: what an excellent and singular honor, renown, praise, and commendation was it unto Abraham at length, that he went out of his natural country into banishment, and there suffered great trouble and much adversity.

Exod. v. 4. The children of Israel were sore kept  
Exod. xiv. 32. under and oppressed in Egypt. But they  
were led out and set free again with such



y and renown, as never was heard or  
l the like.

he banishment of Ulysses, for the space  
en years, was an occasion unto him, to  
rcise and practice his wisdom and other  
ues in the mean time: so that he ob-  
ied thereby an immortal name among  
the heathen.

nd to speak after the common practice  
experience: there is no exceeding joy  
riumph, but some sorrow or heaviness  
th before it.

he Spring-time, following and coming  
mediately upon the rough and hard  
iter, is the more acceptable, pleasant,  
welcome unto us.

a battle, the sorer our enemies do assault  
fight against us, the greater is the joy  
triumph, at the victory and overthrow  
hem.

le that hath kept his bed a long time,  
lien sick a great season, afterward  
n he is recovered, health is a more pre-  
is treasure unto him than ever it was,  
re that he felt what sickness was. And  
such as mourned, and were sorry for  
sickness, do receive an infinite joy, and

heaven "b"  
for a time, of riches, wea-  
natural country, bodily  
other transitory benefits  
that when he giveth th  
we may the more rejoice,  
of them.

Mat. xviii. 13. An example have we  
and of the lost and de-  
Luke xv. 12. which there was such  
them again, as never h  
not been lost, where  
never thought nor sor  
Now in case we nev  
stored unto us again  
that thing which we  
science is both quie  
and. Which quiet



ondly, forasmuch as this is the nature  
roperty of God, to throw down that Deut. xxxii. 39.  
y raise up again, and to bring unto 1 Kings ii. 6.  
s door, that he may restore unto life Tob. xiii. 2.  
Wis. xvi. 18.

es, which are the most pleasant  
's, do spring and wax out of thorns:  
so of hard and great travail springeth  
ost pleasant fruit.

little bee gathereth the most sweetest  
' out of the most bitter blooms and  
s: even so men of wisdom and under-  
ing, receive much utility and fruit of  
resent sorrow and affliction.

example: Joseph was hated of his  
ren, and sold of them into a strange Gen. xxxvii. 5.  
oreign country. Which banishment Gen. xxxvii. 28.  
turned to his great honor, wealth,  
rofit, forasmuch as he was lord and Gen. xli. 40.  
nor over the whole kingdom of Egypt.  
more the great tyrant Pharaoh went  
to oppress and rid the children of  
out of his land, the more did they  
er and increase to an infinite num- Exod. i. 12.

Job i. 13, 14,  
15, &c.  
a devil left nothing unto the godly  
Job, but deprived and spoiled him of

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the Lord res  
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nd conside  
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ere upon earth appeareth no difference between Paul and Nero, having to the reward of them both. Yea, most godly and virtuous, have most only worse luck and least reward. fore of necessity there must needs be r life to come, where every one shall according to the demerits of his e upon earth. And again, the cross pointed to be the very right way ernal life.

as the corn is first threshed, fanned, i from the chaff, and then laid up served in the barn: even so, Christen upon earth are beaten, mishan-evil entreated, whereby they are and rid of many wild and light rs, and so are brought into the ever-barn of the kingdom of Heaven.

as no man can triumph or be d, except he hath fought and warred ly, which cannot be without great , labor and travail: Even so can no ttain to the crown of eternal life, he hath first suffered much trouble, , and adversity.

*man that is sick, must receive the*

Ps. xlii. 23.

Rom. viii. 36.

2 Cor. iv. 8.

1 Cor. ix. 25.

2 Tim. ii. 5.

2 Tim. iv. 8.

1 Pet. v. 4.

James i. 12.

Apo. ii. 10.

purgation and medicine, how sour or bitter soever it be, that he may the sooner recover his health again, and not die: even so when we suffer the hand of God to rule and order us, being content and patient therewith, although it smarteth and grieveth us, yet it shall profit and help us to everlasting health and soundness.

Testimonies and witness of Scripture to prove this.

Mat. v. 4.

Blessed are they that mourn, for they shall be comforted.

Mat. vii. 14.

Narrow is the gate, and strait is the way, that leadeth to life.

Luke vi. 25.

Blessed are they that weep here, for they shall laugh. But woe unto you that be rich, &c.

Acts xiv. 22.

We must enter into the kingdom of God, through much trouble and affliction.

Rom. viii. 17.

If we be children, then are we heirs, namely, the heirs of God, and fellow-heirs with Christ: so that we suffer with him, that we may also be glorified together with him. By these words doth Paul evidently declare, that he that will reign with Christ, must also run through the fire with him.



When we are judged, we are chastened of the Lord, that we sin not in condemnation with the world.

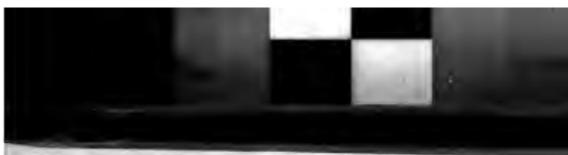
Chapter 17.

How, and in what respect, trouble and adversity can be so profitable and of such virtue, seeing that the ungodly are more obstinate and perverse through trouble and afflictions.

**H**ITHERTO have we entreated of the corporeal and spiritual, temporal and eternal, profit and commodity, which Christian men receive by the cross, trouble and adversity. Which is not to be taken after this sense, as though the cross or adversity, of itself, and of her own nature, could bring and work such high commodities. For then should Pharaoh and other wicked persons, in their trouble and adversity, have been converted and saved also. But the Spirit of God resteth secretly and lieth hidden in the faithful, under the shadow and bark of the cross, and purgeth, reformeth, comforteth, and strengtheneth them, and worketh all these aforesaid commodities in them.

Now, like as the Holy Scripture attributeth a certain reward unto our good works, which works notwithstanding, it is not we that work them, but the Lord, which useth us as instruments of his: even so is the cross an instrument of God, whereby he subdueth our flesh, keepeth us in the school of correction, and forceth us, as it were by violence, from evil to goodness.

Now, wheresoever the Holy Ghost will take his resting place, for the most part he sendeth before, his purveyors and forerunners, which are sorrow and affliction, trouble and adversity, that they may vex, cumber, humble, meeken, and utterly overthrow, and bring down the heart of man, whereby the Holy Ghost may find the more place, and so work all goodness therein. And therefore whatsoever is hitherto spoken, specially of the spiritual commodities of the cross and adversity, it is and so remaineth all true: so that it be understood of the faithful and godly, which are endued with the Spirit of God, to whom all things turn to their comfort and salvation. And now on the contrary part, for the better understanding of the matter, I



will declare and shew what the cross worketh in the unfaithful and ungodly, which lack the Spirit of God.

The unfaithful do ascribe their prosperity and felicity to their own wisdom, <sup>The cross of the un-faithful.</sup> working, and policy, and not to God. And their misfortune and adversity, they ascribe to blind fortune, as though fortune had a certain power to work of herself without the working of God.

Take Sennacherib, the lord and ruler of the Assyrians for an example, which by the sufferance of God brought the whole <sup>2 Kings xix. 36.</sup> world in a manner in subjection. Which thing he ascribed to his own power and policy, and not to God. For he did both <sup>2 Chr. xxxii. 1.</sup> hate and blaspheme the very true God of <sup>2 Chr. xxxii. 12.</sup> Israel. But shortly after, did God send an <sup>2 Chr. xxxii. 17.</sup> angel, which slew in one night a hundred, fourscore and five thousand of his men. <sup>2 Chr. xxxii. 28.</sup> And here would he not confess that it was God that did it. But peradventure he thought that it was fortune, mischance, or some other thing that was the occasion. For if he had acknowledged this punishment to have come and been sent of God, he would not afterwards have worshipped

fortune happeneth to the un  
all the fault only in the r  
mean, that they fancied the  
very wickedly they ascribe i  
that are not of their faith  
for example: When as it  
the space of three years and  
the time of Ahab the king  
king imputed the cause <sup>1</sup>  
prophet Elias. Likewise in  
any tempest hurteth the c  
other fruits of the earth, <sup>1</sup>  
that cry, this may we tl  
learning for, and this new-f  
As though they themselve  
that God durst not, nor oug  
them. It can be none but

<sup>1</sup>Kings xviii.  
17.



but would fain shift the fault from themselves, and would lay it either upon the rulers or the preachers, or else upon some other thing. And although their sins be an exceeding heap, and that God would fain drive them to repentance by punishing and chastising of them: yet cannot they consider the heavy burden of their sin, nor spy the clear day of the righteousness of God, which can suffer no sin unpunished. And therefore forasmuch as they will not take this small and light punishment thankfully, but would go free, and have no manner of plague at all, if they might choose: for that cause, doth God send unto them afterward, plagues and painful punishments by heaps. So that it happeneth unto them as it did unto the ass, whose skin being put over a drum or a taber, as he wished and desired, was beaten and stricken more than ever it was before, as *Æsop* saith in his fables.

And forasmuch as through incredulity and lack of faith (which is the mother of all blasphemies and abomination,) they will not consider nor call to remembrance who it is that hath laid his hand upon them.

Lack of  
faith is the  
mother of all  
blasphemies,  
and abomi-  
nation.

unto desperate children, whic  
turn and amend with threats  
with beating. And therefore  
Pro. xvii. 10. testifieth very well, 'that on  
of reproach doth more good  
hath understanding, than a h  
to a fool.'

As for example : the lo  
sharper that God punished  
more obstinately did he swe  
from him. The wicked an  
not only take no manner  
reform and amend their l  
cross and sorrow, but also  
all manner of impatientne  
and spiteful poison against  
ness of God, saying; their c



thyself and us. By the which words he declareth, that he judgeth himself even as worthy of help, as Christ the Son of God: even as though God must forget all his righteousness, and help by and by every blasphemous wretch, and look through the fingers upon the wicked world, which is one of the greatest blasphemies unto God that can be. When they have tumbled and swallowed in their misery, (for God will not help them, because they have no trust <sup>1 Sam. xxviii. 8.</sup>) nor confidence in him) and have sought help by creatures both in heaven and earth, and found none: then beginneth their cross and adversity to open their eyes so wide, that they must needs spy and acknowledge the wrath and hand of God <sup>2 Jud. ix. 2.</sup> over them. And then doth this outward cross and sorrow even kindle in them an inward trembling and doubtfulness, out of the which springeth the highest desperation, <sup>1 Sam. xxxi. 4.</sup> insomuch that they cry out to the devil to help them, if God will not. For although they be brought to the knowledge of their sin, and also to sorrow and repentance for the same through the cross, as Cain and <sup>Gen. iv. 8.</sup> Judas also were, yet have they no trust <sup>2 Matt. xxvii. 6.</sup>

nor confidence, that the same sin is taken from them, and forgiven the rave and rage, and give themselves the devil, and so depart wretchedly this world: of whose destruction y confusion, these commodities do First, that they must of force cease longer to make any disturbance wicked example of their life, in the and regiment of God. Secondly they, which remain alive after ther learn by their terrible example, to and amend by times. So that by thi we have hitherto declared, every Ch man may know in his trouble at versity, whether he be a martyr o or of the devil, and what great pro singular commodity all those, th God's martyrs, do receive by the me their cross, trouble and martyrdom.

### Chapter iii.

Fellow companions in trouble and adve

**W**HY should any man shew and l him impatiently in suffering the which he can by no policy, counse lawful means avoid, alter, turn, rem



amend? He that is wise, maketh of such a necessity, as can by no remedy be avoided, a very virtue. Now trouble and adversity doth so happen unto man, that he cannot help nor avoid it, though he would never so fain. Man must needs suffer trouble and adversity upon earth, there is no remedy. And again, why should any man without measure, cumber himself about that thing, which is common unto all men, or to the most part, and not to him alone. By natural reason, the burden is lighter which many do bear together. Now is the life of man a very miserable and lamentable thing. When another man prospereth, so that all things go well with him, yet it fareth with him, even as with a bloom, or a flower in the field: which flourisheth for a while, and is pleasant and delectable to look upon, within a little while after it drieth up and fadeth away. As long as we are upon earth, we are as it were, in a camp or a siege, where we must ever be skirmishing and fighting, and know neither who shall break out and give the onset against us, nor where, nor how, nor when. Sometime a man is attacked and assaulted

Psa. ciii. 15.

Psa. xc. 6, 6

Psa. lxxviii

39.

Isa. xl. 6, 7

Eccl. xiv. 1

1 Pet. i. 24.

James i. 16

Job vii. 5,

in his body, in his goods, in his name and fame. Sometime happen unto him common mischances, as dearth, pestilence, war; which sometime continue very long, so that he may well say: no misfortune cometh alone, but bringeth one or other companion with it. If not at the present, yet hereafter it may. And there is no misfortune so great, but may happen and light upon any of us all. At leastways we must all look for death, as it was said long ago unto our first parents. To rehearse examples it were but folly and superfluous, forasmuch as there is no man, but may lawfully complain of one thing or other. And although some things happen after our minds, yet it is not without some sour sauce. And specially at this present, how are all Christian realms compassed with sorrows, troubles, and miseries on every side: look but upon our own country. There is neither good nor bad, godly, nor ungodly, but hath one cross or other. And although some there be, that can shift for a while, and can make provision for themselves for a time, by craft, subtlety, and dissimulation, or by some falshed in

Gen. iii. 19.

Mark well.



hip, as they call it: yet they bring lives at length into the highest damnation and shame, both in this and in the world to come.

seeing that all the troubles and ties in this world are a thousand ghter and easier, yea, nothing in the of the eternal unquenchable fire, s prepared and already kindled for to <sup>1 Cor. 15. 52.</sup> aithful and wicked enemies of God: <sup>1 Cor. 15. 52.</sup> hful and godly persons ought to <sup>John 10. 19.</sup> id suffer their transitory afflictions <sup>1 Cor. 10. 10.</sup> verties the more patiently, will- <sup>1 Cor. 10. 10.</sup> and thankfully, considering and <sup>1 Cor. 10. 10.</sup> bering all the dear beloved friends <sup>Rom. viii. 12.</sup> i, which were wonderfully vexed <sup>Rom. viii. 12.</sup> igued of their enemies. Abraham <sup>Gen. xii. 14.</sup> Chaldeans, Lot of the Sodomites, <sup>Gen. xii. 6. 8.</sup> f Ishmael, Jacob of Esau, Moses of <sup>Gen. xii. 8.</sup> ple, David of Saul, and of his own <sup>Gen. xxii. 17.</sup> is for Job, he had not one drop of <sup>Num. xxv. 8.</sup> in his body unconsumed. John <sup>1 Sam. xiii. 14.</sup> the holiest that ever was naturally <sup>Job. ii. 7.</sup> a woman, was without any manner <sup>Matt. xiv. 10.</sup> i, or order of law, right, or reason, <sup>Mark vi. 27.</sup> ed in the prison, as though God had own nothing at all of him. We

have many thousand fellow martyrs, and companions of our misery and adversity: in respect of whose imprisonment, racking, chains, fire, wild beasts and other means, wherewith they are tormented, and all that we suffer, is but a wind or a pastime. But specially this is to be considered above all other in our trouble and adversity, that we have Jesus Christ for a fellow and com-

Isa. lili. 8, 4.  
5, 6, 7, 8.  
&c.  
panion with us therein, which suffered upon earth in his body, all manner of smart and pain.

Matt. xxvii.  
1, 2.  
Now, is not the servant above the Master? What reason were it, that the

Mark xv. 15.  
natural Son of God, being utterly innocent, should be so cruelly intreated and mis-

Matt. x. 24.  
John i. 16.  
Rom. viii. 29.  
1 Cor. i. 30.  
Gal. iv. 8.  
Eph. i. 5, 6.  
7, 8, &c.  
handled: and we which are his children, not by nature, but by adoption and election, and in all points guilty, should escape quiet and free:

Therefore now whosoever is ashamed of the cross, and aggrieved therewith, the same is ashamed, and aggrieved to have Christ for his fellow and companion: and therefore shall the Lord Jesus Christ be ashamed of him again at the latter day.



THE SECOND PART  
OF THIS BOOK.

**Chapter xxxi.**

By what natural means, or ways, trouble and adversity may be qualified, eased, and overcome.

**F**IRST and foremost, no man ought to meddle with other men's matters, which appertain nothing unto him, nor to cast himself into peril and danger without any need. For that were as much as to tempt God, and were clean contrary to the examples both of our Saviour Christ, and also of the holy Apostles: which, by the commandment of Christ, did sometime flee, and avoid perils and dangers. But Mat. x. 23. a man cannot always honestly and conveniently avoid them. Therefore for the second point:

Like as a waterman will never let out his sail so far, but that he may soon pull it in again: even so every man, as long as

him, let him ...  
for the contrary. For the ~~wise~~  
**Mat. xvi. 24.** Lord did tell his Disciples, of  
**Mat. xvii. 22.** death, and passion before, that  
**Mat. xx. 18.** him suffer anguish and sorrow  
**Mark viii. 34.** less quail and shrink at it. I  
**Mark ix. 31.** ner did he also declare before  
**Mark x. 33.** that they must be persecuted  
**Luke ix. 44.** trouble, that they might look  
be the more hardy, bold, an  
persecution, whensoever it sh

Thirdly, a great weight and  
the matter dependeth and ~~is~~  
this point, that a man con-  
judgment and opinion of a  
happen and chance. Fo  
appeareth so unto us, even  
- - - - - and minds do fan-



them. In like manner, in other things, man oftentimes fancieth and imagineth himself, that he can abide and suffer manner of misfortune: when, if it were well considered, that present evil, which so feared, should soon seem but a trifle d no misfortune, but rather a blessing a good turn. And though it be not ht and small indeed, yet let it be seemed and taken for light, forasmuch it cometh alone, and bringeth not two, see, or a hundred companions with it. r it is a wonder and a singular miracle God, that among such infinite and in- 1 Pet. v. 8. merable perils as the world and Satan we ready prepared and even bent over we are not utterly headlong over-  
whelmed, and suddenly destroyed of them . And yet God sendeth and mixeth ways some goodness and comfort be-  
een. As thou hast peradventure a sickly d diseased body, but yet thy mind and art is sound and strong. Or, thou art ke and cumbered in thy mind, yet hast u an whole and sound body. Or per-  
adventure thou art robbed, spoiled, and orived of thy temporal and worldly

God is bene-  
ficial even to  
the most af-  
flicted.

THOU

tues and singular gifts of g  
a thousand times more fe  
all health, beauty, strength,  
ship, wife, children, honor  
power. For this is not wr

Ps. civ. 24.

How the  
vexed mind  
may spy  
God's good-  
ness to his  
contentation  
in his adver-  
sity.

Here should an heart and  
vexed and cumbered, cease  
from the consideration o  
misery and affliction; and  
brance what other benefits  
remain, or what other w  
at least what are yet to  
happen to all faithful C  
therefore there is an old  
good to be remembered:

‘In adversity remembe



benefits may happen unto thee for that loss within a while.

And be it in case that thy misery and misfortune continue a long while; yet is all manner of trouble, that we suffer upon earth transitory, ever passing away, and not durable nor perpetual. The length and process of time doth mitigate, ease, assuage, and lighten all manner of smart, pain, and grief, if the mind be a while used unto it, and somewhat exercised and waxen hard in it. Yet such as be wise, ought not to tarry till smart and grief wear and fret away of itself, but to prevent the time by such means as we have hitherto taught, and hereafter shall follow.

Fourthly, ordinary means are not to be condemned, despised, or refused. Like as a Shipmaster being upon the water, and foreseeing a tempest to be at hand, calleth upon God's aid and help, and yet for all that he hath also a sure eye to the stern, to rule that as handsomely and cunningly as he can: even so in all manner of necessities and perils it is lawful, and men ought also to use all manner of honest and convenient means: as physic and

Acts xxvii.  
85.

Gen. iii. 19. medicines in sickness, labor and travail with the sweat of our brows in poverty,  
Mat. ix. 12. the power and authority of the magistrate in wrong, injury, debate and dissension, battle array against the enemies of our country, and such like: so that no man build nor trust in any manner of thing, saving in the very living God only, which can help, deliver, and remedy all things without any middle or mean, if there were none at hand.

Fifthly, when a man waiteth, tendeth upon, and serveth his honest craft, science, vocation or office, whereunto God hath called him, and studieth to execute, perform, and follow it diligently, as he ought to do: it driveth away many evil and vain fancies from a troubled mind, that is cumbered with any grief or affliction.

Sixthly, like as weak, tender, and diseased eyes are refreshed and quickened, with green and fresh pleasant colors: even so cumbered and troubled minds are wonderfully refreshed, revived, and restored to strength through seemly, honest, and measurable mirth and pastime; as through hearing of instruments of music, by walk-



ing abroad, by altering and changing of the air, and by going out of such places, as be obscure and dark, into such as be very lightsome. And specially for a man in his trouble to visit his special friends, or to be visited of them, bringeth a double comfort and easement unto his sorrowful and unquiet mind. First, in declaring thy grief and disease unto thy friend, and opening thy whole heart, and pouring out thy whole mind before him, thou findest a singular easement in thy mind thereby. And again, a true and a faithful friend, through his pity and bemoaning of thee, helpeth thee, as it were, to bear thy burden: and although he can take away no part of the substance of thy sorrow, yet his good heart and will, and friendly words are a great comfort unto thee.

The profit  
of visiting  
the troubled

### Chapter xxxii.

The best and surest succour and comfort in adversity, resteth only in the might, power, will, and goodness of God.

NOW will I open and declare, that God both *can*, *may*, and will help and succour

The know-  
ledge and  
power of  
God to help  
us.

I will also shew by what m-  
what measure he worketh th-  
seeth and looketh upon us,  
and wrestle in peril and da-  
knoweth best of all, how  
remedy, help, and deliver us,  
and our wealth may be m-  
And he is not one that only  
things, but he is also Almi-  
work and bring to pass all th-  
our affliction and adversity  
crease from day to day, th-  
worse: yet is God always a t-  
mighty and stronger than  
mighty cannot God be, but he  
and merciful also, and hath  
... and desire to shew and d

The will  
and desire  
that God  
hath to help  
us.

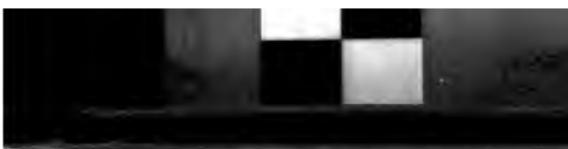


us over, nor suffer us to stick and continue in such heaviness and danger. And it is not our good works, merits and deserts, that move him thereunto: but the infinite and endless merit and desert of Jesus Christ, which hath purchased unto us through his death and passion, remission of our sins, the heavenly gifts of the Holy Ghost, and mitigation or easement of all our troubles and adversities. And it is not possible that any man that taketh hold of Christ, and hath him, can be oppressed or overthrown either of sin, the devil, the world, or of all the creatures in heaven and earth: but shall continue and remain for ever under the wing and defence of God.

Furthermore, Almighty God being pacified and reconciled with mankind through Jesus Christ, hath promised both unto the children of Israel, and to all that be in any distress and vexation, through his ministers, evermore from time to time, help, succour, and comfort. 'The Lord is nigh unto them that are of a contrite and broken heart: and will help them that have sorrowful and humble minds.' 'He desireth me, and Rom. viii. 1.  
Ps. xxxiv. 6.  
Pro. xxiv. 10. The promise of God to aid and help us.  
Ps. cxlvii. 8.  
Ps. xli. v.

and set him in honor,' &c. (  
fortable a thing, and what an  
it, to have such a mighty and  
fellow companion, which wil  
stand by us, and aid us.

Now as for the time, God  
due and convenient season,  
suffer him to take his time  
For like as God seeth the  
When God  
will help. affliction of his church, how  
even so hath he appointed  
how long he will suffer the  
their pleasure, and how far  
and attempt. And when th  
no longer nor further can th  
captivey of Babylon was  
continue seventy years, and



heaviness, and is never from us. For <sup>Mat. xxviii. 9.</sup>  
the faithful man hath in his heart the <sup>John xiv. 1.</sup>  
Spirit of God, the fountain and spring of  
the heavenly water: of the which he is <sup>John iv. 14.</sup>  
evermore moistened, revived and refreshed  
to his singular comfort. And the more <sup>How God</sup>  
that our sorrow and adversity augmenteth <sup>helpeth.</sup>  
and increaseth, the greater aid and assis-  
tance shall we find and perceive.

God will not suffer you to be tempted <sup>1 Cor. x. 13.</sup>  
above your strength, but together with your  
temptation he will make a way out, that ye <sup>2 Pet. ii. 9.</sup>  
shall be able to bear it. By these words  
doth Paul teach very comfortably, that  
God will not tempt, task, nor assay us  
harder nor sorer, than we may away with,  
and be able to bear. As the afflictions of  
Christ are plentiful and abundant in us, <sup>2 Cor. i. 5.</sup>  
even so is the consolation through Christ  
also plentiful and abundant. For example:  
the holy Apostles were so strengthened, <sup>Acts iv. 10.</sup>  
that they rejoiced that they might suffer  
any thing for Christ's sake. And at this  
present day, God sendeth more comfort,  
than all devils and all the world are able  
to send heaviness, sorrow, and discomfort.

Like as a captain in war giveth his

fortable Word daily to be ]  
proclaimed abroad, to the  
courage his soldiers, that fi  
banner. And yet he is not se  
we should be encouraged w  
simple words, but he himself  
us with his Spirit; which Sp

Mat. xxviii.

<sup>20.</sup>

Rom. viii. 12.

warrant and an earnest pe  
and assureth our hearts of th  
and aid of God. And thus  
and maketh our hearts rejoic  
and giveth us wisdom,  
strength to skirmish and fi  
manner of enemies, as v  
bodily.

Although in Winter the  
appear, not only unfruitful,



and destitute of all help, and utterly forsaken: yet doth the heavenly Spirit of God lighten, warm, and strengthen their hearts to all goodness.

Like as the young infant is not able to go of himself for very tenderness and lack of strength, but must be sustained, holden up, and led with the hand of the nurse: and like as a sick woman, weakened with much and long sickness, is not able to go one step, but some whole and strong woman must take her under the arm, guide, and lead her, that she may go with them: even so are we not able to go of ourselves. There is some kind of sorrow and martyrdom, that we tremble and quake for fear, when we do but hear of it, much less were we able to suffer and to bear it: but God with his mighty hand and present power strengtheneth, susteneth, and preserveth us. 'The Spirit Rom. viii.1 coureth and helpeth our weakness and rmities.' And if the devil through his it doth drive and move the people, that are ready and willing to all wicked- and abomination, though it cost them lives: why should not God through

mitigateth ill  
or sendeth  
rest.

and easeth the punishment  
may the more easily overcom

The captain giveth someti  
liberty to take their rest, 't  
time, that they may son  
themselves, and afterward  
manly and freshly: Even a  
captain, granteth oftentimes  
tians a certain recreation,  
whereby they may refre  
themselves, that they i  
handle themselves the m  
their spiritual affairs. A  
dischargeth us utterly of  
trouble and unquietness, a  
our losses and hindrances  
i:meroth us to our singula



Like as a man of war hath a lust and a courage to fight, having divers valiant servants about him, which will suffer him to take no wrong: Even so the holy Ps. xxxiv. 1. angels do compass us about, and defend 2 Kings vi. 16. us, that in all manner of affliction and adversity we are bold and able to stand and continue valiantly.

Elisha said to his boy, 'Be not afraid: 2 Kings vi. 16. for they that are with us, are more than they that are with them,' &c.

The Red Sea and the flood of Jordan Ex. xiv. 22. withdrew themselves, that the children of Josh. iv. 8. Israel might go over dry, and never wet their feet.

The sun and moon stood still for Joshua's Josh. x. 13. pleasure, and never moved until such time, he had slain the five kings.

Elijah was wonderfully fed of the ravens. 1 Kings xvii. 6. Through the hand of a woman the Est. vii. 2. aelites were delivered from a terrible Est. viii. 5, 6. cruel host of their enemies. And Est. ix. 13. only God comforteth and delivereth Judith xiii. 8., through other men. And specially this is a comfortable ; that all faithful and holy Christians earth, have fellowship and participa-

good and bad, &c. &c.  
therefore whosoever I suf-  
pain or sorrow, both Chris-  
Christians suffer with me.  
saith not, they were 'hung-  
&c. But he saith, 'I wa-  
was thirsty.' And furthe-  
congregation of Christ  
bear my burden. For  
members of one body, ta-  
one for another. If the  
hurt, doth it not griev-  
Now St. Paul calleth a  
body, and also one  
And therefore all oth-  
have compassion, an-  
rowful for me, and  
is also li

Gal vi. 2.

Isa. lviii. 10.  
Ex. xviii. 7.  
Mat. xxv. 35.



### Chapter 116.

Examples of the help and aid of God.

this end and purpose ought we to consider, and to call unto mind the examples both of the Old and New Testaments. If God had ever forsaken his people in their trouble and need, might we have a just and lawful cause to mistrust him. But forasmuch as he that ever sought upon God, was reckoned of him: ought not that to command us, that he will also fully stand by us in all our need and misery?

As godly man Noah, with his sons and wives, were preserved of God through Gen. vii. 1. a Ark or a ship, when as the whole world was destroyed with the same flood.

Now if we with Noah believe in the Gen. viii. 15. word of God, so shall we also with him be reckoned for virtuous and good before God, as he was preserved as he was.

He was also delivered from the plague Gen. xix. 16. of the ungodly punishment of the Sodomites.

Abraham was fain to flee from his brother Gen. xxi. 11. Ishmael, and to suffer great wrong and injury ibid.

Joseph being sold of his  
Gen. xxxix. 7. because he would not con-  
and abomination with his  
Gen. xxxix. 9. was cast into prison: but  
Gen. xxxix. 21. him, and exalted him to hig-

King Pharaoh threatene-  
Ex. xiv. 11. sore, and the children of Is-  
selves would have stoned  
but God preserved him un-  
tion.

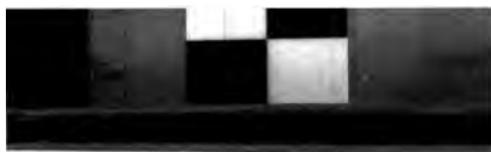
Unto the children of Is-  
Ex. xvi. 13. water out of a hard rock  
Ex. xvii. 6. bread from heaven, and q  
necessary things for the  
necessity wonderfully in th

How graciously did Go-  
David and Hezekiah in t



and other like examples are written for this purpose, that we should give like judgment, and have like opinion of other like examples, which are not expressed. Besides this, it is also evident and hath been marked, that sometime such as have been the most timorous, weak, and fearful, afterward being strengthened in faith, through the might and power of God, have suffered martyrdom, banishment and death, most willingly and joyfully: and also have comforted boldly such as have suffered with them, even against the nature and disposition of the flesh of man. Yea, there is not one of us all, but have oft felt and proved the help, protection, and aid of God. For who can make his boast, that he himself did help anything at all to the matter, when he was formed in his mother's womb? Of the which matter read David. 'Who hath kept us hitherto while we have been asleep?' 'Who hath sorrow-  
Ps. cxix. 2.  
ed and taken care for us, when we have laboured or taken our pastime, or else done some other thing, and never took thought the least moment for ourselves? It may well happen that God may some-

backward, and consider  
passed and avoided the  
which surely hath been  
great perils and dangers:  
or will not, we shall be  
fess and grant, that the  
of God hath borne us in  
hath preserved us from  
perils, over and above  
could think, imagine, or  
God hath thus holpen  
many and divers ways,  
or study of ourselves, in  
manner of care or sorrow  
when as we neither knew  
he was present with us:  
— abstinent, dull, and



am: If God of his natural love, bene-  
ce, and free liberality, giveth here  
is transitory life health, strength,  
s, wealth, friendship, power, autho-  
and honor, and such like, even unto  
icked and ungodly: why should not  
etermine and conclude upon the same,  
he will deal and distribute a thousand  
higher and greater benefits unto the  
r and right faithful Christians, al-  
gh they neither see nor receive those  
at that present instant? Besides this,  
ord also comforteth us: 'If God take  
for the fowls of the air, and the  
rs of the field, and provideth nou-  
ient and clothing for them: truly he  
leal as faithfully with us men, which  
many ways the fowls of the air,  
rass of the field.

Luke xii. 24.  
Mat. vi. 28.  
Mat. x. 29.



## THE THIRD AND LA

PART OF THIS BOOK.

### Chapter xv.

We must direct our faith, hope, and c  
towards God.

**H**ITHERTO hath it been declar  
the very right and true he  
cour, and comfort resteth in God  
Christ, and for his sake: now shal  
sequently be taught, how we shou  
and behave ourselves again wit  
hope, prayer, repentance, amend  
life, and patience, that God may  
pate, distribute, and extend his g  
mighty merciful hand toward us.

First of all, although we must  
despair of all manner of help, and  
of man, and can in no wise de  
imagine what way, or after what  
will or may help and aid us; yet  
standing we must utterly resist, an



all manner of heavy, sorrowful, and desperate fancies and imaginations of the mind, and give no place unto them, but conceive stedfastly this sure trust and confidence in God, that he both knoweth and will take and hit the right time, measure and means to help us, and will valiantly and gloriously deliver us. Let us commit altogether joyfully and boldly without fear unto God, and let his mercy and gracious goodness more rejoice and comfort us, than all the misery and sorrow under heaven, upon earth, or in hell, may fear us. Yea, we need to care and sorrow for nothing so much as for this, that we be not too careful and sorrowful for ourselves, as though God had given over all his care and sorrow for us. For like as the governor, father, or good man of the house taketh all the care and sorrow upon himself, how he shall find, feed, and sustain his family, and the household servants ought to love their masters, to have a good trust and opinion of them, and also to labor and to do such service, as they are appointed unto, faithfully: even so all manner of care and sorrow for us belongeth unto God,

unto we are called and ap  
faithfully.

Now, if God be most vi  
vincible, and his dear belo  
everlasting strength that

against the devil and the w

Eph. iii. 17. both Christ and God h  
faith, are ours and dwell  
there no cause why the f

1 Pet. v. 10. man should fear, neither  
flesh and body, nor his we  
age, nor yet the whole po  
though he be armed and v  
thousand thousand crafts  
For if so be that in God  
joy, blessedness, and i  
through faith do prove

sustain thee : what can be thought or imagined more sweet or comfortable. For example: The Heathenish woman of Ca-naan, all hope and comfort in the remedy and counsel of man set apart, desireth Mat. xv. 22. help and succour of Christ. And although the Lord giveth her at the first a rough Mat. xv. 26. and sharp answer, yet she is nothing abashed, nor will not so be answered; Mat. xv. 27. even so hold thou on likewise with the Heathenish woman, saying and crying still: 'O thou Son of David, have mercy upon me.' And so shalt thou hear at length this comfortable Gospel and absolution: 'Thy faith is great, be it unto thee as thou desirest.'

St. Barnard sheweth very comfortably what a faith he had in these goodly words,

O Lord, it is much better for me to suffer trouble, so that thou only mayest be by me, than to rule and live pleasantly and costly without thee. It is better and more pleasant unto me to be in an hot burning and sming oven with thee, than to be even in heaven without thee.

*And who did ever trust in the Lord,*

whom he at length forsook; be this, Almighty God commandeth should hope, trust, and look for his hand. Which hope bringeth with mitigation and easement of the said sorrow. 'I hope in the Lord, I shall I not fall.' 'Hope thou only Psa. xxvii. 14. Psa. xxviii. 7. so shalt thou be holpen.' Hope Rom. v. 5. confounded nor put to shame.

Psa. xxvii. 14.  
Psa. xxviii. 7.  
Rom. v. 5.

### Chapter xvii.

#### Of prayer in trouble and adversitie

THE holy Scripture teacheth us manner of necessities as well temporal as ghostly, to call upon God, and to fide in him. And here doth it profit verily if one be mindful of another in his trouble. But what should a man pray for:

The first  
thing to be  
prayed for.

First, and most specially for remission of his sins. For when we have obtained of God pardon of our sins, certainly shall the sickness, adversity, punishment, either clearly cease, through the gracious will and goodness of God, it shall redound to the furthering of our salvation.



Secondly, we must also pray either that God will help and deliver us, not after the device and fancy of our own brains, but after such wise as shall seem unto his godly wisdom: or else that he will mitigate and ease our pain and punishment, that our weakness may not utterly faint and sink down to the bottom.

Like a sick person, although he doubt nothing of the faithfulness, honesty, and tenderness of his physician or surgeon towards him, yet for all that desireth him to handle his wound, and to dress him as easily and tenderly as is possible for him. Even so in like manner may we call upon God, that if it be not against his honor and glory, he will vouchsafe to give some mitigation and easement of the pain. And specially let us desire of him, to grant us strength that we faint not, nor be overcome with the fear or greatness of our sorrow and grief, whereby we might forsake him, and fall into some wickedness; but that we may rather, after the examples of the holy Martyrs, suffer death, and most intolerable torments, than either to forsake and deny our faith, or else to do any manner of thing

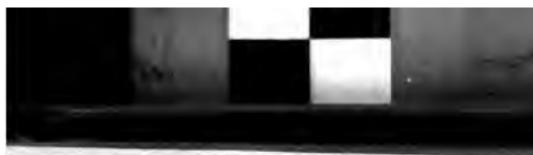
The rule of  
prayer for  
help and de-  
liverance in  
sickness.

**Luke xv. 17.** henceforth to be called  
as one of thy hired servar  
with all my heart have so  
upon earth, even as a l  
that goeth for his hire,  
but suffer me to dwell :

**Mat. xxi. 32.** house for ever. But no

**James i. 6.** pray: St. James in his fir  
us, that we should pray  
wavering, and nothing d  
doth mercifully hear us  
tinually look upon the  
and have that always  
that we do not only see  
at his hands, but also ho  
for it, committing both  
a good will unto him.

**Mat. xxi. 32.**



Father in my name (that is to say, in the trust and confidence upon my merits) he shall give it unto you.' For example: When Moses held up his hands unto God, Exod. xvi. 12. and prayed, his enemies, the Amalekites, were overcome. The two blind men, which did cry after the Lord: 'O Son of David, Mat. ix. 27. have mercy upon us,' were heard. Of such like examples are the Gospels full. Item: in trouble and adversity we ought Praise as thanksgiving to God. to praise God, and to give him thanks that he hath not forgotten us; but through his Fatherly visitation calleth and draweth us unto him, and graciously helpeth us to bear all manner of burdens. Even so did Paul in his adversity praise God: 'Praised 2 Cor. 1. 4. be God, the Father of our Lord Jesus Christ, the Father of mercy, and God of all consolation, which comforteth us in all our troubles and afflictions.'

### Chapter xiii.

Repentance and amendment of life, in trouble and adversity is necessary.

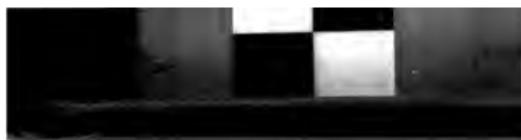
NOW there must go with all this repentance, heaviness, and sorrow for the sins which we have committed in time past, amendment of life, the love of God, the fear of God, all virtue and godliness. Manasseh was sorry and penitent for his wicked life and cruel tryanny; and therefore did God deliver him out of the hands and captivity of Babylon, and restored him again to his kingdom in Israel. By Jonah was it preached and proclaimed unto the great city of Nineveh, that God should destroy and overthrow it within forty days.

John iii. 4, 5. The Ninevites believed this proclamation and preaching, and began to repent and amend their lives with a great and a singular humbleness and submission. And so God of his mercy spared them. Now is God's merciful heart nothing diminished: if we do as the Ninevites did, he both can and will pardon and spare us, as he did them.

Num. xi. 2.

Isa. i. 9.

Isa. lix. 1.



### Chapter xxxiii.

Christian and godly persuasions and examples out of the Word of God, to move men unto patience in affliction and adversity.

**A**MONG all other virtues in adversity, patience is most necessary, not such a patience as to suffer all things to pass, whether they be good or bad, right or wrong, setting all on sixes and sevens, but when we are in trouble and adversity, and can avoid it by no lawful mean, whereas after the desire and lust of our flesh, we would murmur, forsake, and give over both God and all manner of righteousness: than to resist and strive against our afflictions and sorrowful thoughts, and as a man would say, to spear up, and to captivate and subdue our natural eyes, wit, and reason, under, and unto the obedience of God, yielding and submitting ourselves unto him, suffering whatsoever it be with a good and ready will, even though it were most bitter and cruel death, rather than we would swerve from the Word of God: yea, and moreover to praise God, and in

The  
patience

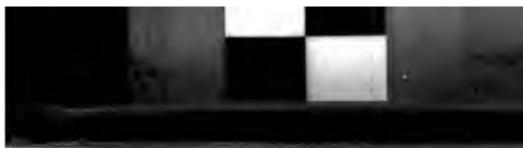
not forgotten us. This Christian patience; for it and commandment, that murmur or grudge again chasteneth us, but that ourselves most humbly w

We must and after a certain manne be content the will of to say, willingly to suffice God be done in us. punishment and correct

remain and continue of godly righteousness. ‘

Num. xxi. 6. certain murmured and we 1 Cor. x. 8. destroyer.’ Wherefore

patience in all things, a duty. And it is a grievous and grudge against the just and to resist and strive : ‘



sufficient for the man to repent, and to return to grace again. Hence Paul saith: 'Dost thou despise the abundant riches of his goodness, his patience, and long-suffering? knowest thou not, that the goodness and gentleness of God calleth thee to repentance?' according unto this godly example, though it be so that we must suffer somewhat against our will, and contrary to our minds and affections, yet should we not murmur and grudge, but amend our lives, and patiently look and wait for better. And specially the unspeakable fidelity and love of God toward us, ought lawfully to move and persuade us, to suffer God to work with us even according to his will and pleasure. For by this means we give God this honor, that he doth us no wrong nor injury, but disposeth all things most wisely, and will direct them to a good end. On the contrary part, the impatient man murmureth and grudgeth against God, and is angry with him; as though his judgments and works were not just and right, forasmuch as the wicked and ungodly live in pomp, pleasure, and Psa. xxxvii. all dissoluteness, and the virtuous and

How the patient he noareth, and the murmur er dishon eth God.

godly, in poverty, sorrow, and misery. He may peradventure fancy and imagine with himself, that God overchargeth his faithful children, and will suffer them to remain in peril, necessity, and danger, and will not hear them. And thus is he so poisoned with bitterness and obstinacy, that he beginneth to hate and blasphemeth God in heaven, and seeketh unlawful means to help and remedy himself: like a. xxviii. as Saul did, running after witches and soothsayers. Wherefore let every Christian man take heed, that no such raving fierceness and bitterness come upon him, or at least that it remain not long by him; but in such temptation let him fight manfully, as in the face and sight of the Heavenly Captain, which both seeth and knoweth all things, and also most faithfully rescueth his soldiers, and is as it were a fellow, and one among them, and will recompense, all their labor and travail a thousand fold in the life everlasting.

Moreover, we have an evident and perfect image and spectacle of all patience in our Lord Jesus Christ, as he himself pointeth us unto himself, saying: ‘Whosoever



will follow me, let him forsake himself, and Mat. xvi. 25.  
take his cross upon his back, and follow  
me.' When his unspeakable martyrdom  
and passion began, he prayed: 'O Father,  
if it be possible, take this cup from me, Mat. xxvi.  
30.  
but thy will, and not mine be done.' Mar. xiv. 39.  
Luk. xxii. 39.  
Where did he ever once murmur or grudge,  
Job. xviii. 22.  
or cast out so much as one untoward and  
impatient word, when he was mocked and  
scorned, scourged and beaten, and most Isa. lxx. 9, 8.  
4, 5, 6.  
cruelly misordered and dealt withal.

Print this well and surely in thy mind,  
that he did pray upon the cross for his  
greatest enemies, and said: 'Father, for- Luke xxiii.  
31.  
give them for they know not what they do.' Acta. vii. 60.  
If he through his heavenly and divine  
might and power had rid himself of all his  
pain, sorrow, and danger, and that we in  
our sorrow, anguish, and necessity, had  
not felt any heavenly strength nor power  
from God: then could we not have com-  
forted ourselves at all with our Saviour  
Jesus Christ. But he would not put off his  
bitter passion through his Almighty power,  
but rather overcome it through weakness.  
Now then, if he, whom all angels and crea- Psa. xcvi. 9.  
Heb. 1. 2, 3.  
4, 5, 6, &c.  
tures in heaven and earth do behold and

with all patience and me-  
ever any Christian man  
with: it ought lawfully to  
heart of stone or iron to y  
and to take these small  
deserved, most patiently an  
to suffer and bear them mo

And this practice did t  
Examples  
of the holy fa-  
thers and  
saints in pa-  
tience.  
Gen. xxii. 2. most dear son: and yet  
unto Abraham, to slay  
teach with words, but a  
perform in deed. It wa  
tience, shewed himself o  
therein.

And Isaac, perceiving  
his life, and that he sh



passion of them, that he prayed for  
n, saying: O Lord, either forgive them, Exod. xxxii. 32.  
else wipe me out of thy book. Here  
is willing and ready, to take all the  
elites' sins and offences upon himself, Rom. ix. 2.  
God should punish him for them.

avid was fain to be a banished outcast  
ng time, and to fly every where from 1 Sam. xviii. 19.  
l: whom notwithstanding he might  
e as easily have destroyed and killed,  
e might have eaten a bit of bread.  
l after that he was put to flight of his  
son, and yet said patiently: 'If I find  
ce and favor before God, then will he 2 Sam. xv. 14.  
ore me again. But if he say, I have  
pleasure nor delight in thee: behold  
e I am, let him do with me, as pleaseth  
best.'

ob, the spectacle of patience, being full  
ores in his body, spoiled of his goods, Job. i. 21  
deprived of his children, said thus: Job. xiii. 15.  
od gave it, and God hath taken it  
in, the name of the Lord be praised.'  
thermore he saith: 'if he should kill  
yet will I put my trust in him.'

lathathias in the very highest peril,  
danger of his body and life, at such

time as they would have compelled him unto idolatry, made this answer unto the servants and ministers of Antiochus: ‘we will not swerve nor

<sup>1</sup> Mac. ii. 22. from our faith, neither to the right nor to the left.’

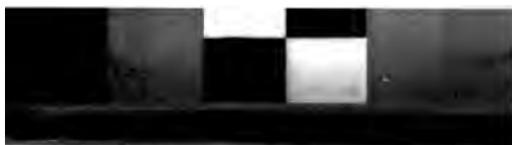
<sup>Acts v.</sup> The apostles did rejoice, that they were worthy to be scourged, beaten, and reviled for the name of Jesus.

<sup>Rom. viii. 38.</sup> We should learn to cry with Paul: ‘I beseech you in the name of our Lord Jesus Christ, that ye walk worthy to the calling wherewith ye are called, which is in Christ Jesus our Lord.’

After the time of the holy prophet apostles, many thousand martyrs (a whom divers notable matrons, chaste maidens, and other young people) did suffer most grievous torments and afflictions for the truth’s sake. But now here is some man object and say: ‘It is no marvel that the holy saints did suffer joyfully and worthily, for they did suffer innocently and without desert: but as for me, I must needs complain that I am a wretched sinner, and that which I suffer, is for my deserts and sins, so that I suffer wrongfully.’

<sup>1</sup> Mac. ii. 27.

<sup>2</sup> Mac. vi. 10,  
11, 16, 18,  
19, 20, 30.



nd therefore my cross and affliction can  
no wise be compared or likened unto  
the cross of the holy saints,' &c. This  
objection may be answered in few words.

'The holy saints, every one of them, con-  
cerning themselves, and their own nature, <sup>Job iv. 17,  
18, 19, 20,  
21.</sup>  
were miserable sinners: but again they <sup>Job xiii. 19.</sup>  
were holy and righteous through Jesus <sup>Isa. xiv. 22.</sup>  
christ, which hath distributed and given <sup>2 Pet. ii. 20.</sup>  
unto thee also through true faith, his <sup>Apo. xx. 4.</sup>  
holiness and righteousness.'

Furthermore, these two virtues, true  
faith, and Christian patience, are so nigh  
affinity, and so annexed and knit in  
fellowship together, that always the one  
elpeth the other.

Faith is stirred up, exercised, put in use  
and practised, and receiveth increasement  
and more strength through patience in  
sorrow and affliction: when as we for  
christ's sake, do both desire and also wait  
for help and strength of God against  
our nature, which can nothing but doubt  
and despair, and also against the weak-  
ness of the flesh, against the tempta-  
tion of the devil, and against the assaults  
'the world. And again, patience is exer-

Faith help-  
eth to pati-  
ence.

cised, proved, and made stronger in true faith. For whosoever knoweth is fully persuaded, that he hath a God and a merciful God, with whom, after a miserable life, he shall live everlastingly. The same shall suffer all manner of affliction and adversity patiently, Christian thankfully. Again through faith in Christ we are set at one and reconciled to God, and assured of his grace, mercy, and favor for Jesus Christ's sake and the remembrance of his passion. For example David saith,asmuch as he believed truly and stedfastly in God, spake boldly with a courageous heart, for it is our hope and strength, a very great help in all the sorrows and necessities of life. We have assaulted us. Therefore will we not fear, though the world should sit still, though the hills should be carried into the midst of the sea,' &c. Yea, a Christian man (if it were possible) would be content to lose a thousand bodies, if it were for none other than that he hath heard, tasted, and believed the holy Gospel. But for any man to be patient, and so to remain, it is an excellent token, that the same person never

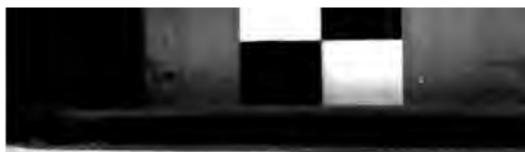
20. iv. 30.

4. iv. 1.

5. ii. 5.

1. xlii. 1.

2. lxvi. 2.



true faith: or else if he had, that it is quenched and gone again. For impatience falleth unto murmuring and disobedience against God, and beginneth to hate God and to blaspheme him.

Also Christian prayer is a great help and furtherance to patience. For in prayer we desire the sanctification of the name of God. Now is the name of God most praised and sanctified, when we, being in the highest danger and necessity, do depend and hang upon God (through faith and patience) as upon one that will dispose all things well, and to a good end. Again, in prayer we desire that the kingdom of God may come unto us. Now, if God will confound and destroy in us the kingdom of the devil, and of the flesh, or else would utterly lead and draw us into his godly and heavenly kingdom through the cross, were it not as much as to pray against ourselves, if we should be impatient under the same: We pray likewise, that God's 'will be done.' Now, if it be God's will that we should have sorrow, trouble, and adversity upon earth, how dare or can we resist or grudge against his will.

Prayer helpeth to patience.

Mat. vi. 11.  
Luke xi. 2

## Chapter xxx.

Example and causes, taken out of natural things, and of heathen men, whereby a man may be moved to patience in adversity.

IF there were no holy Scripture at yet might a man of his own reason take example of brute beasts, of natural things of body and soul, and the natural unto them belonging, also of heathen Jews, and handicraftsmen, and of manner of states and degrees of men, likewise of the angels, and of the whereby they might conclude and learn that they ought to behave themselves patiently, boldly and manfully in adverse or misfortune. A lamb or a sheep is unto the slaughter, and never crieth openeth the mouth, but suffereth and bideth it patiently and meekly: Even ought the holy elect of God, when are cursed and reviled, not to curse or revile again, when they are smitten, not to smite again, but to suffer all manner smart and pain, and not once to blear open their mouths against it. Our bo

Examples  
of brute crea-  
tures and na-  
tural things.

Matt. v.

Job xix. 26.



but very worms' meat : and if we could bestow the same to the honor of our Redeemer and Saviour Christ, ought we not to be glad and to rejoice if we might so do. Like as they that are sick and diseased  
    n be content to suffer and abide any of their members of their body to be cut off, and to be burnt, so that they may be any thing relieved and eased thereby of their great smart and continual pain, (which is yet but transitory) and be made whole and sound again. Even so ought we gladly and willingly to suffer our Lord God, and to be still and quiet, when he sendeth us adversity, whereby we may be relieved and discharged of eternal pain, and obtain health, bliss, and salvation for our souls. If thou canst consider the order and course of nature that is naturally written in thy heart, thou shalt thereby learn and conclude that a man ought to be strong and stedfast, that he should not be moved by any smart, pain, or other temptation, to do any thing that is unning, or against honesty. And out of honesty, wrought and planted in <sup>Exam</sup>re, sprung the learning and examples <sup>of the v</sup> <sub>them</sub>.

which we call philosoph  
this was a common  
'Bear and forbear.' Th  
teacheth us that we sh  
patiently, and to be s  
we are visited therewit  
signifieth, that we sho  
avoid all manner of e  
deeds that might give  
casion to any evil. Ar  
of manners teacheth,  
blessedness consisteth no  
of body, in abundance  
worldly honor, dignity,  
but rather in the exerc  
virtue. Out of the w  
that a man that is virtuo

Bear.

Forbear.

his host, according as the occasion requireth: Even so a virtuous man behaveth himself patiently and well in adversity, and maketh the best of it. The Stoicks did teach plainly, that it was not to be reckoned an evil thing for us to live in poverty, sickness, and misery: but this only to be evil, to forsake virtue, and shew any point of dishonesty. Cicero, one of the most notable and excellent Romans writeth thus: 'Remember and persuade this with thyself, that besides sin and dishonesty, nothing can happen to a man, whereat he ought to be astonished or abashed.' And according to this example did one heathen man oft comfort another by all manner of circumstances of things, as these following and other: 'It becometh not a man to weep and wail like a child or a woman.' And Seneca writeth thus: 'It is easier to subdue and overcome an whole nation, than one only man.'

Item: Thou art no more a child of a year, but thou hast age and years, and therefore more is required of thee, than of a child. Thou hast been brought up and instructed from thy youth in godly wisdom

and knowledge: the same must thou now practise and shew forth. Before this time thou couldest comfort and give good counsel unto other: do not therefore now like the evil physicians which boast and pretend that they can help other men, and cannot help themselves. Before this time hitherto thou hast shewed and behaved thyself manfully; therefore be now like unto thyself, and go not backward. It were an unseemly thing to wax from day to day worse, and weaker, and such like. Although this doctrine of the heathen men in this and such other points is to be commended, yet the stories do make mention of many unseemly acts that thay did. As this, that Coriolanus for desire of revenge, did war against his own natural country. Also Cato and Antonius for sorrow and heaviness, did kill and murder themselves: But the very reason of man can discern and judge that such things are against nature, and against all virtue and honesty. But the very right and the most notable heathen men have commended and set forth patience, not only with words, but also have shewed the same in example and

deed. Among the Grecians, Aristides, an excellent virtuous man, being banished out of his country, did take and suffer his misery very manfully and patiently. Among the Romans, Camillus, Attylius and Regulus were highly commended and praised for their excellent patience and stoutness, which they shewed in adversity. Scipio could have defended and revenged himself of the seditious rebellion with force and strong hand. But of an excellent princely heart, he went out of the sight of his enemies for a time, and suffered much trouble and injury of them, for the profit of his land: lest he should give them occasion to more bitterness and fierceness. Yea, we read of certain women, as of Cornelia, which in affliction and adversity, did shew manly hearts and great stoutness. But we must always mark the right difference between the Heathenish and the Christian patience. As Socrates in his adversity, did wonder at the unrighteousness of men, and thought that it was but a chance, and fortune, that he was afflicted. But David knew and confessed, <sup>2 Sam. xxiv.</sup><sub>10.</sub> that his visitation and affliction came from <sup>1 Chr. xii. 17.</sup>

God. Socrates, forasmuch as he su  
innocently and without a cause, he  
find by his reason, that we should wi  
desire punishment and affliction.

<sup>2 Sam. xxiv.</sup>  
<sub>14.</sub>

David (after a certain manner) v  
and desireth the cross, for he ki  
that it is God's will to testify and t  
manifestly through the cross and ad  
his wrath and displeasure again  
Socrates in his manly sufferance a  
tience, neither desireth, nor looketh  
any help, comfort or mitigation  
affliction from God. Yea, the  
Cato, hearing that Pompey being a  
man, was overcome and subdued of  
which was a wicked man, began to  
and despair. But David in his p  
and obedience, calleth upon God f  
and deliverance, and is certain an  
that the Almighty Lord doth assist  
the holy and blessed seed's sake, v  
the heathen have no knowledge or  
standing. Thus by comparing the  
the other we shall find and percei  
the doctrine of the Gospel is more  
and acceptable, and moveth us unto  
thankfulness towards the gospel o

<sup>Psa. v. 1.</sup>

<sup>Gen. iii. 15.</sup>



t: through whom, and by whose means  
tain an whole and a perfect comfort.  
from the old Enthnics and heathen  
let us descend and come to the Turks,  
and to other degrees of men. Many  
k and Jew would suffer himself to be  
red and tormented most cruelly, rather  
he would deny or forsake Mahommet's  
on, and his perverse and naughty faith,  
hy should not a Christian then much  
be content to suffer stoutly, if need  
d require, for the Christian religion  
aith's sake.

merchant man maketh far voyages  
reat journeys: and ventureth body and  
, and nothing is too hard and sour for  
only for worldly and transitory gain and  
And yet his hope is uncertain whether  
ance shall be good or evil. And though  
ppeneth never so well, yet he bringeth  
nothing but frail and transitory  
, which shall have an end. Now all  
ive a long voyage to make also, even  
earth to heaven. And should not  
as well content, as prompt, glad, and  
g to suffer all manner of perils and  
ers that may happen by the way,



seeing that we have an infallible and sure hope of eternal and everlasting riches for Jesus Christ's sake.

A wayfaring man, that goeth from home, although he passeth many pleasant houses and goodly meads : yet minding altogether homeward again, all such things do nothing tempt nor grieve him. Even so whosoever we have not all our pleasure and delight here, let us stablish our com-

2 Cor. v. 1, 2.  
Phil. iii. 20,  
21.

fort, and delight ourselves with our country and habitation in heaven.

When a man of an high and noble birth is contemned and mishandled in a strange land where he is not known, it grieveth him nothing so much, as if the like should happen unto him at home in his own natural country. Now is our natural country in heaven : upon earth we are but strangers and pilgrims. Therefore we ought the rather to suffer all things patiently here, only that we may have rest among the inhabitants in our right eternal land and country.

A man of war preparing himself with all manner of things appertaining to warfare, though his enemy be never so strong : yet he forgetteth all fear, and

Heb. xiii. 14.  
1 Pet. i. 3, 4.  
Phil. iii. 20.  
21.



never once thinketh upon the strokes and wounds, but only upon the victory and triumph, and goeth his way and fighteth manfully like a giant against his enemies, only for worldly glory and lucre; which thing may redound to the great slander and shame of Christian people, if they for the honor, glory, and pleasure of God, should not as promptly, willingly, and manfully fight against their ghostly enemies for higher and greater triumph, lucre, and commodity.

A ploughman or an husbandman goeth to the field, dungeth, plougheth, soweth, and harroweth his ground, and hath much sorrow therewith, and waiteth for fruit and profit thereof. By the same example doth the holy Apostle, St. James, move and ex-<sup>James v. 7.</sup>hort us unto patience.

Turn a four cornered stone how thou wilt, and it will always stand upright. Even so howsoever a right Christian be tempted and assaulted, he will ever notwithstanding remain upright.

When a man playeth at the tables, he cannot always cast what he would have, but whatsoever he hath cast, he must make



the best of it. To this game doth Plato liken our life. Wherein happen many things contrary to our will, which we must take and turn all to the best, and never despair.

When a little child that can scarcely go, chanceth to stumble upon a stone, he falleth down by and bye in the same place, and there lieth still, weeping and crying till somebody take him up. But people of reason and understanding, must not do like children; but must use and endeavour themselves, what sickness or inconvenience soever happen, by and bye (so far as is possible) to heal, ease, and remedy it.

1. iii. 17. A virtuous child will not forsake his father in his need or trouble, nor an honest wife her husband and spouse, nor yet a faithful servant his master. And why then should we forsake God our Father, or Christ our spouse and heavenly Lord and master, in trouble and adversity: such as are many merchants, ambitious and vain-glorious, fornicators, whoremongers, and murderers, care neither for shame, nor for any thing else, and spare no labor or travail, so that they may bring to pass their

wicked lust and desire, and yet oftentimes they miss also. And why then should not a right godly man be constant, painful, and patient in honest and good things, as St. Barnard writeth very well, saying,—‘What a faintness, sluggishness, and dulness, is this, that such as are wicked and ungodly, should be more fervent to wickedness and abomination, than we should be to honesty and goodness: yea, that they should run more swiftly to the devil and to death, than we should to God and to life.’ Furthermore, thy fearfulness and impatience is a great pleasure and comfort to thy foes, and a great heaviness and discomfort to thy friends. For doubtless, all that wish thee good, do rejoice in thy strength and constancy. Think also that thou fightest in the presence of the holy angels, which by the provision and appointment of God do dwell with thee, and move and exhort thee to stedfastness. And they rejoice, when thou <sup>1 Cor. iv. 7.</sup> continuest stedfast in goodness. And again, we should to the uttermost of our power flee and abhor all such things as might delight and rejoice the devil. For he is the deadly arch-enemy of God, and of all mankind. <sup>1 Pet. v. 8.</sup>

Now this is the very purpose of his temptations and suggestions, and all that seeketh, that we, when we are poor, should steal, and when we are sick, that we should murmur against God: and in war, a nation, and adversity, that we should forsake our Christian faith and religion. Constantness, faithfulness, and stedfastness toward God and the Christian church, grieve and displease him. Therefore to rejoice the angels, and to grieve the devil, ought the rather to be constant patient in the midst of all adversity.

### Chapter III.

By what means patience may be obtained gotten. And once had, how it may be and increased.

**N**OTWITHSTANDING that we know and perceive that patience is so profitable and fruitful a thing unto us: yet feel in our flesh a certain misliking, grudge toward the cross. Who can content and glad to see himself deprived of his life, honor, estimation, goods, children or wife: The remembrance of the pleasure and prosperity that we have had in the past, doth so grieve us, that with Lot's

*Gen. xix. 26.*

we sigh and look back after Sodom. And with the children of Israel, we lust after the fleshpots in Egypt. And like weakness do Exod. xvi. 2. we also find in the noble king and prophet David, as he himself saith: 'Many say Psa. lxxvii. 2. unto my soul he hath no God, my soul would receive no comfort, my spirit is waxen weak and feeble.' Item: our Saviour Jesus Christ in his innocent flesh, did shew and declare the fearfulness and anguish of the flesh, when as he kneeling upon the mount Olivet, considered his passion and martyrdom, that was coming, and at hand: Luk. xxii. 44. and sweat for sorrow and anguish, so that the drops of his sweat gushed upon the earth like drops of blood, and he prayed unto his Father, 'that if it were his will, that cup might be taken from him.' In like manner, being upon the cross, he said: 'My God, Psa. xxii. 1. my God, why hast thou forsaken me, how long wilt thou thus deal with me.' But it is not to be understood, as though Christ did doubt of his Father's favor and grace: but the weakness of his flesh could have Matt. xxvi. 41. been content to have suffered no more. Mar. xiv. 30. Now like as the spirit far passeth and overcometh the flesh in Christ: Even so must Luk. xxii. 42. Gal. v. 16.

unto you, and unto them  
than unto this worm-e  
therefore now will we de  
and infallible reasons,  
and ways a man may ma  
his flesh in the time of th  
tion: and so shew and  
perfect patience. Which  
other) hath her first begin  
of the grace, power, and  
without whom we can w  
good is, neither yet resist

<sup>1</sup> Mac. iii. 19. evil. It is written, the v  
not in the multitude o  
power and strength come  
Item: I am able to do all  
him, that maketh me m  
Phil. iv. 13 Christ w



tience and boldness: Forsooth through faith, hope, prayer, love, truth, faithfulness, virtue, and godliness, we may obtain it of God. First, we must furnish and comfort our hearts and minds with faith toward God. For whosoever doth know perfectly, and is certain that God, which is the Lord of all haps and mishaps, of prosperity and adversity, is pacified and reconciled with him, and that he for that cause cannot be deprived of eternal salvation: the same shall be able to contemn and to defy all worldly honor, pomp, and lusts. And again, there can be no pain so bitter, sharp, and grievous unto him, that can bring him out of patience. In our Christian faith, we confess and believe an holy universal church, and that we have fellowship and participation with all saints and elect of God: and also we confess and believe remission of sins, resurrection of the flesh, and life everlasting. And Christ giveth unto every one, that hath faith, this absolution: 'whosoever heareth my word and believeth him that hath sent me, the same hath everlasting life, and cometh not to judgment, but passeth through from death

Faith work-  
eth patience.

*John v. 26.*

Heb. x. 22. obtaineth power, streng  
Heb. xi. 1, 2. stancy, and stedfastnes:

If strong and might  
come upon thee, assaul  
and thou haddest on t  
thou knewest certainl  
to have power over all  
mightest lawfully be bc  
Now have we (through  
side, which is Lord ov  
hath full power over a  
fortune, prosperity and  
fore thou must not lor  
upon the weakness of  
must stir about with th  
say, thou must earne  
consider the might and  
*Christ shall l...*

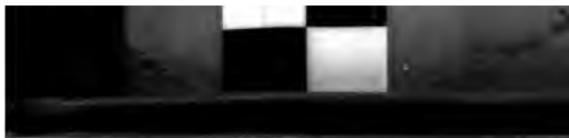


apostles did evidently declare, that according to the inward man, it was a joy and a comfort unto them to be beaten and scourged for the Lord's sake. Again, all troubles and afflictions are grievous by reason of our weak faith, which is yet but little exercised, and hath not well and fully tasted the riches and treasure of the children of God. Yet notwithstanding no man ought to despair, though he have not a perfect strong faith. It happeneth ofttimes, that the faith, being little and weak, in the time of necessity and affliction draweth back, and is like to a brand and sparkle, that hath but a little fire upon it: which the Lord Jesus will not quench but increase, so that Acts iv. 29.  
Mar. ix. 24. we do but pray with the dear apostles, and say: 'O Lord, strengthen our faith.' But when a man is utterly destitute of faith, as he that knoweth of no other, nor of no better life than this, it is no marvel at all, though he despair at length. Yea, the more he trusteth in himself, or in any worldly or transitory thing, the more unable is he to resist and continue in trouble and adversity. For there is no right comfort nor Acts iv. 29.  
Acts vii. 41, 42. succour in any manner of thing, besides

COMETH OF A TRAUMA  
special gift and benefit of  
a certain manner doth he  
man that is troubled and  
not utterly despair ; but i

adversity, hopeth that it v  
be better, and so waiteth  
the adversity be overblo  
natural hope have such  
virtue, should not the o  
the Spirit of God do  
through faith, work a i  
perfect patience and stre  
in the midst of his cro  
wait for heavenly comfo  
for Christ's sake. And al  
hope doth oft and ma  
deceive. and is always

Hope mak-  
eth men pa-  
tient.



stoutly and with a good will. Even so in the spiritual vineyard, under the yoke of the Lord, the hope and trust of honor and reward, maketh men patient and willing, and giveth them courage. If we hope for that thing which we see not, we wait for it through patience. Furthermore, we must seek upon God fervently and without ceasing, through prayer, that he will give us a bold and a strong spirit to suffer all things, and to continue stedfast unto the end. Thus doing, he will surely hear us most graciously according to his promise, and faithfully give us his spiritual gifts, most specially. When a man maketh his complaint, and openeth his need and grief unto his special friend, he feeleth a certain ease afterward, so that his pain and grief (by rehearsing thereof) is somewhat relieved, remedied and taken away. Much more comfort and ease shall we receive by telling and opening our grief and complaint unto God. For man is soon weary of our complaining. But if we should spend the whole day in praying, crying, and complaining to God, he would love, comfort, and strengthen us the more. Again, to

To hear the Word of God helpeth to patience.

search, hear, and learn the word of God, and for a man to exercise himself therein, is a great furtherance and help to patience. For God hath not revealed and opened his word in vain unto us, but hath shewed and set before us in the same most sweet and loving promises and comfortable examples, that we might learn thereby his goodness, faithfulness, and great loving-kindness, and so comfort and strengthen ourselves by the same, in all manner of trouble and adversity. For an example, the holy Word

*John xvi. 20* of God saith. 'In the world ye shall have sorrow and trouble, but be of good comfort, for I have overcome the world.' Item :

*Psa. xxv. 1,2.* 'God is our hope and strength, O Lord, *Psa. xxxi. 1,* thou forsakest not them that seek thee,' &c.

*2.* Many such godly promises and excellent comfortable sayings have we: which we ought to seek and to fetch, though it were even from Jerusalem upon our knees, and never to cease lauding and praising of God, that he in these latter days hath made us partakers of the eternal and infallible comfort of our souls in his Word and Gospel. Which Word is nothing but pure virtue and life, as all faithful hearts do feel and

perceive. And it ought no otherwise to be received of us, but as though we heard the very voice of God himself from heaven, speaking all such things, as we hear out of the Old and New Testament. Again, the <sup>Love to-  
ward God,  
worketh pa-  
tience.</sup> love which waxeth and springeth out of <sup>Gen. xxix. 20.</sup> faith, worketh patience in adversity, constancy and stedfastness in goodness. Jacob served seven years for the damsel Rachael: and by reason of the hearty love that he bare unto her, the time was but short unto him. 'And the days that he served for her, seemed but a short space.' Even so who-soever loveth God shall bear and take patiently whatsoever God layeth upon him, and whatsoever he suffereth for God's sake, it shall be ease unto him. Now sickness and other plagues do not happen unto us without the will and providence of God: therefore if we love God heartily (as we ought to do, forasmuch as he is our merciful Father, and we his children and heirs,) we cannot murmur against his visitation, nor be discontent with it, but we shall rather run after him through all manner of ways, be they never so rough, and shall contemn all things, be they never so hard and

we come to perfect rest  
to the example of the  
martyrs, whose love tow  
gate and ease all their  
adversity. Item: to giv  
ercise all kinds of virt  
worketh patience, and  
these two causes. First,  
Ecc. xxxv. 9.  
a.  
Mat. xv. 23. increase his spiritual gif  
do well use and bestow th  
that hath, shall more  
secondly, whosoever behav  
and virtuously, the same  
a more quiet conscient  
more boldness and confide  
2 Tim. ii. 10. building and staying upo  
ness of Jesus Christ. Item.

tience, when he considereth the exceeding profit and commodity of patience ; and again, the great hurt and discommodity of impatience.

### Chapter xxxi.

The fruit, profit, and commodity of patience, as well corporeal as spiritual.

LAST of all, patience serveth to the honor and glory of God, and to the wealth and profit of man both in soul, body, and in transitory goods and possessions, and also in worldly honor and commendation. For the faithful do resist and withstand their pain and smart, and patiently without any grudging suffer the Lord to deal with them according to his own will. Not for any vain glory, nor for any worldly or transitory gain or lucre, but only and specially to shew themselves obedient to God, and to laud and praise him. As for example, God was as highly praised and glorified when the three companions of Daniel suffered themselves so patiently and manfully to be cast into the hot burning oven : as he was by the ex-



cellent wisdom of Daniel, which he declared in that he could open unto the king his dream.

Furthermore, the patient is less sick, and when he is sick, he is sooner whole again. Whereas, through impatience, the heart is pressed, vexed, gnawn, consumed and eaten up. A merry and a quiet heart is an help and furtherance to health: but an heavy and sorrowful mind, maketh the natural strength to consume. Like as the moths do hurt the garments, and worms the wood: Even so doth sorrow and heaviness, hurt the heart of man. When a child being corrected and punished of his father suffereth it patiently, his father hath the more pity upon him, and holdeth his hand and ceaseth the sooner; but if the child shew himself foward, cry any thing low or murmur, and grudge against him, then is the father the more angry and fierce o' him, and beateth him the more sharply. Even so the heavenly Father punisheth the patient man more easily, and hea- him the sooner; but toward them murmur against him, but he showeth

self sharp and fierce. The patient man Job, obtained his goods double again, and was plentifully recompensed of the Lord, even here in this life. The faithful have experience and proof in very deed, that it is good for them to be patient, and to suffer the Lord to work his will. And again, many by reason of their impatience and murmuring, do lose that thing that they should else have enjoyed. Sufferance and patience is a token of wisdom, unmeasurable heaviness is a token of foolishness, when we weep and complain like children, saying: 'I would never have thought, I would never have believed, that it should have come thus and thus to pass,' and such like. Item: impatience entangleth and ensnareth the mind, and maketh a man sometime dull, and at his wits' end. When a man submitteth and giveth over himself humbly unto the will of God; although his adversity cannot be remedied, yet it shall be the easier and lighter unto him. Yea, there is nothing so bitter, sour, hard or terrible to a man, but by this means shall be easy, sweet, light, and unto him com-

fortable. And again, so long as a man doth not utterly give over, and yield himself to the good will of God, and will not suffer him to work his pleasure with him, content whatsoever he sendeth: his grief is the worse, and the more sharper is his pain, his mind never ceaseth gnawing and fretting, and of one sorrow he maketh three or four. Like as the bird that is caught with the lime rod, the more it striveth to deliver itself, the more do the feathers cleave and hang to the lime: and as in like manner, the more the fish that is caught in the net, seeketh to come out, the more it windeth itself in; and as he that is bound with chains or fetters of iron, the more he strayeth abroad, the more harm he doth to himself: Even so, such as are froward and unpatient in adversity do increase their sorrow, and hurt themselves the more. He that hath an heavy burden upon his back, the more he shuffleth and moveth the same, the more doth it grieve him: Even so, the more froward and unpatient a man is under the cross, the more grievous and painful is it unto him. It is



not unwisely spoken of the heathen man Pliny, which saith :

*'A good heart in adversity,  
Taketh away the half of his misery.'*

And it is a common proverb of the heathen men : 'The fear of adversity and pain, before it cometh, is worse than the pain itself, when it is come.' All manner of punishments and adversity, which according to the merit and desert of man, should be unto him a taste and beginning of everlasting pain and damnation, the patient man taketh and useth for an occasion to exercise thereby all kinds of virtue, whereby the spiritual gifts of grace do wax and increase more and more. For they that are patient do keep the true faith toward God, cry and call upon God through fervent prayer, honor, laud, and praise God, not only for that he ruleth and disposeth all things, but also that he bringeth all things to a good end and success, and that he will so continually do. And thus through patience, is patience increased. And contrariwise the unpatient man decayeth daily in all kinds of virtues, and is daily more and more spoiled and deprived

of all goodness. For whosoever is content and can suffer himself to be provoked of the devil and of the flesh, and giveth place unto them, the same forsaketh faith, prayer and obedience toward God, and suffereth them to depart, and so is unthankful to his true and faithful God: whom he cannot be content to suffer, and to commit himself unto him for awhile, that he may the more defend and preserve him afterward. He thinketh that God doth not regard him, and that it is in vain to trust and wait for help, comfort, and deliverance of God. He imagineth with himself nothing else but that God is utterly wrath and displeased with him. And can find in his heart to curse, and to blaspheme God, as though he were a cruel, unmerciful, and an unrighteous God, shewing more love and favor, and doing more good to the wicked than to the godly. And by this occasion he seeketh for aid, help and comfort of creatures, and maketh vows unto saints, and to pilgrimages: that is to say to chapels of idolatry and of false gods and maketh wicked covenants, agreements:

and promises against God. Some for fear, do forsake and deny the Christian faith, and receive the wicked popish religion, consenting to manifest idolatry; and make God a liar, as that he could not or would not help any more in this or that thing, according to his manifold promises in the Old and New Testament.

Furthermore, unquietness is augmented and increased through impatience, so that a man that is unpatient, is every day more sorrowful and desperate than other, fleeth, where he should stedfastly continue, and findeth neither rest, ease, nor quietness in his heart. And many one because he will not suffer and abide poverty, and other like extreme necessity, falleth to naughtiness, murder, whoredom, lying, stealing, extortion, riot, cutting of purses, and to such other detestable abominations. Item: they that be unpatient do envy and disdain at other men's wealth and prosperity; for they imagine that to be the cause of their cross and sorrow: and they fret against it, envying, disdaining and hating oftentimes the innocent without any cause,

yea, they rage and rave, running headlong to revenge themselves. By the reason whereof, oftentimes (as many stories do testify) contention, hatred, war, uproar, shedding of blood, decay, and destruction of the Church, of religion, and of the common wealth, have risen; as Coriolamis, to revenge himself as an enemy, did procure war against his own natural country. Besides this, it is an high honor and commendation before men, before the angels, before the holy saints, and also before God himself, when a man sheweth patience, boldness and strength in adversity. And again, when a man behaveth himself unseemly, unpatiently and desperately, it is a shame and a dishonor for him, both before all creatures, and also before the Creator himself. For it is no high nor hard thing for a man to shew a bold and a strong heart, and to be content with God's working, when all things happen prosperously, and according to his mind; but this is a virtue and a point of cunning, when a man's mind is not moved nor broken in adversity and misfortune. Like as in a school of de-



fence, he, that hath shewed the most manly touch, and hath won the victory, hath the greater commendable and a greater honor, to overcome and to subdue our spiritual enemies, and to have the victory against the assaults of the flesh and the devil. He that forsaketh his bodily master without a just cause, is taken before the world for a man that lacketh faith, truth and honesty: and should it not then be a greater point of dishonesty and of unfaithfulness, in the time of affliction under the cross to forsake Christ and his word, and through impatience to work and to do against the same. He that subdueth the temptations of the mind, is to be preferred, and more to be commended, than he that hath besieged and overcome a strong city. For the which cause, as well among the Christians as among the heathen, divers notable persons have gotten high commendation and praise for their trustiness, fidelity, and excellent constancy, which they have shewed at an hazard, and at the time of need. And specially, the example of our Saviour Jesus Christ is to be con-



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and salvation that is prepared for us, is but the biting of a gnat or a flea, which is easy to overcome. When men in warfare lying in camp will play the sluggards, and be slothful, and not resist the enemies stoutly and manfully; their friends are destroyed, their houses spoiled, their villages set on fire, their dear friends and neighbours murdered and slain, and their wives and daughters defiled and ravished, and all goeth to havoc, and is full of misery. Even so in the spiritual warfare and field, if we yield unto the flesh and the devil, and resist them not manfully and constantly, we cast ourselves into perpetual danger, misery, and unquietness. But if we fight against the ghostly enemies stoutly and patiently, we may the sooner attain to perpetual rest and quietness. He that is sick, if he will not receive the medicine because it is bitter and sour, it is no marvel nor wonder if the same man perish in his sickness and disease; but if he would suffer himself to be handled after the mind and counsel of the physician, he might overcome the smart, and have

good hope to be restored to health again. Even so all right and faithful Christian that are patient in adversity, may conceive a much more stedfast and sure hope that they shall attain to everlasting rest of body and soul. Where as contrariwise they, which remain and continue in their frowardness and impatience against God the heavenly physician, must smart for everlastingly, both in body and soul. Scripture to confirm and prove this have we 'Happy is the man which suffereth in temptation; for after that he is proved, he shall receive the crown of life. But no man may gather or conclude upon this, that we merit or deserve eternal salvation for our patience, which thing only Christ alone hath done. Last of all, patience is profitable, and bringeth singular commodity not only to him that hath the same virtue but also to other. For when another perceiveth thee to be constant in the truth, it taketh occasion to exercise like patience and stedfastness. It is manifest by diverse creditable stories, when as the Christians have died boldly for the Christian faith.



sake, that certain of the persecutors have wondered so sore thereat, that they, by that and no other occasion, were converted to the faith of Christ.

Item: patience and stedfastness have wrought quietness in common wealths, in the church, in many nations, cities and towns. Scipio, a noble ruler, chose rather to leave Rome, than to subdue and oppress his enemies with force of arms; the doing whereof turned to the singular commodity of the whole common-wealth. And contrariwise, a bitter, cruel and unpatient mind bringeth, worketh, and occasioneth infinite harm and destruction. Also through our unpatientness in adversity, we give occasion to them that be weak in the faith, to doubt whether our faith be the true faith or not: when we confess of God that he is our comfort, both in this world and in the world to come, and yet shew ourselves so desperate in adversity, as though God had utterly forsaken us. Wherefore we ought to prepare ourselves for all adversity in time of prosperity, and not to hang upon transitory things, that

when need shall require, we may be content to forego them, and continue stedfast in the true faith, wherein whosoever shall continue unto the end, shall be saved.'

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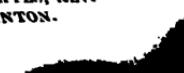
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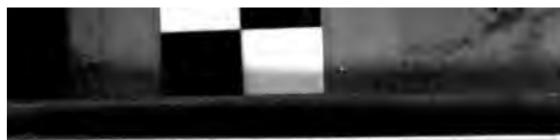
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